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## THE TEACHING OF HISTORY AT LOUVAIN.

As Belgium has always felt the greatest sympathy for America, so the Catholic University of Louvain entertains a special affection for her young and noble sister, the Catholic University of America at Washington. For this reason we comply with the desire of the Editor of the *Catholic University Bulletin*, and make known in its pages the following account written on the occasion of the International Exposition of Liège in 1905. At times we may be obliged to speak of ourselves and of things referring to us. But the reader will excuse this when he considers that it is a son who speaks of his mother, a brother who speaks to brothers of common family interests. We shall be glad if the following pages contribute in some measure to strengthen the bonds of fraternity between Washington and Louvain, and to develop the love of science among the Catholics of the United States.

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As heir of the ancient Alma Mater erected in 1426, heir also of the freedom recovered in 1830, the Catholic University of Louvain cherishes the twofold principle so dear to the Belgian nation, faith and freedom. From its creation in 1834, this centre of high scientific culture, strives with ardor and perseverance to accomplish its mission of promoting in every field the interests of church and country. Both as a specialty and as a subsidiary branch of the moral sciences, history, in

the plan of university studies, is one of the most powerful factors of intellectual progress, an instrument which is perfectly adapted to our national character and to the traditional and progressive spirit of Christianity. Hence the constant care of the University, since its re-establishment, has been to organize and develop the teaching of history in accordance with the ever-increasing demands of modern science.<sup>1</sup>

In the first place we shall mention the example and encouragement given from the very beginning by those who occupied the highest position in the University.

### I. RECTORS AS HISTORIANS. MGR. DE RAM AND HIS SUCCESSORS.

That the University of Louvain, from its foundation, held history in high esteem is evidenced by the fact that its presidents were distinguished students of history. Who does not remember the labors and the fruitful undertakings of Mgr. de Ram,<sup>2</sup> the first rector and organizer of the new university? In the heat of the struggle against Dutch rule, and amid his many cares in organizing the young university, he founded the *Nouveau conservateur belge*, established the teaching of history in the University, created the *Analectes pour servir à l'histoire ecclésiastique de la Belgique*, outlined a *Belgia sacra*, gathered the materials for a *Corpus doctorum Lovaniensium*, brought about the revival of the Society of the Bollandists in Belgium

<sup>1</sup> Further information and details may be found chiefly in the following works and periodicals which we shall indicate by the abbreviations here explained.

(1) UL. = [V. Brants] *L'Université de Louvain, Coup d'œil sur son histoire et ses institutions*, 1425-1900. Brussels, 1900.

(2) UCL-An. = *Annuaires de l'Université catholique de Louvain*, 71 vols., Louvain, 1837-1907. Not only biographical notices, but also death notices and funeral orations are referred to.

(3) ARB-An. = *Annuaires de l'Académie royale de Belgique*, Brussels, 1835-1907.

(4) UCL-Bibl. = [V. Brants] *Université catholique de Louvain, Bibliographi*. 1834-1900. Louvain, 1900. 1<sup>er</sup> suppl. = *Premier supplément*, 1899-1901. Louvain, 1901; 2<sup>e</sup> suppl. = *Deuxième supplément*, 1901-1903. Louvain, 1903; 3<sup>e</sup> suppl. = *Troisième supplément*, 1903-1905. Louvain, 1906.

<sup>2</sup> Notices by Mgr. Namèche: UCL-An., 1866, and by Thonissen: ARB-An., 1866. List of his publications; UCL-Bibl., pp. 13-25.

for the *Acta sanctorum*, and published numerous works from his own pen, many of which are still of great value. The bibliography of his works includes 205 numbers. With but few exceptions all are historical, and were published separately or inserted in the *Annuaire de l'Université*, the *Annuaire*, the *Bulletins* and the *Mémoires de l'Académie royale des sciences, des lettres et des beaux-arts*, the *Bulletins* and the *Collection in-4°* of the *Commission royale d'histoire*, etc. Since his death historical criticism has progressed considerably, but, like Miraeus's publications, his collection of materials is still one of the most abundant sources for our national and religious history.

We need not then be surprised at the expressions of admiration and gratitude lavished upon him by the learned world. Thus, on the very day of the funeral service, the illustrious Gachard said: "It is not for me to speak of the greatness of the loss suffered by a great institution of public education and by religion, in the death of Mgr. de Ram. But what I want to tell you is how great the loss is for the Academy, and for the Royal Commission of History, how great for historical studies. It is difficult to fill the places of such men as Mgr. de Ram."<sup>1</sup>

Mgr. de Ram's successors have continued on his undertakings, and it is a noteworthy fact that almost everyone of them has been distinguished for his work in some field of the historical sciences. Mgr. Laforet,<sup>2</sup> in that of the history of philosophy, Mgr. Namèche,<sup>3</sup> the author of the well-known history of Belgium in thirty volumes, in that of national history; Mgr. Abbeloos,<sup>4</sup> and Mgr. Hebbelynck,<sup>5</sup> in that of oriental history.

<sup>1</sup> UCL-An., 1866, p. 240.

<sup>2</sup> Notices by Mgr. Cartuyvels: UCL-An., 1873, and by F. Nève: ARB-An., 1874. List of his publications: UCL-Bibl., pp. 25-28.

<sup>3</sup> Notice by Ch. Cartuyvels: UCL-An., 1894. List of his publications: UCL-Bibl., pp. 28-30.

<sup>4</sup> Notice in *Revue d'histoire ecclésiastique*, VII (1906), pp. 406-409, and by Mgr. Hebbelynck: UCL-An., 1907. List of his publications: UCL-Bibl., p. 33.

<sup>5</sup> List of his publications: UCL-Bibl., pp. 34-35; 1er suppl., p. 8; 2e suppl., p. 8; 3e suppl., p. 7.

Under their wise direction, the teaching of history has, from the beginning, occupied a prominent place at Louvain.

## II. A GENERAL VIEW OF THE ORGANIZATION OF THE TEACHING OF HISTORY.

It is hardly necessary to state that, for a long time, in Belgian universities the teaching of history was limited to the faculty of philosophy and letters. But the University of Louvain has also a faculty of theology and canon law, which plays an important part in the scientific training of the Belgian clergy and the influence of which is felt throughout the Catholic world. Needless to recall the ever-increasing importance of historical sciences for theological and canonical studies.

Yet, until the law of 1890, if we except a few successful but intermittent attempts at practical courses, the teaching of history in these two faculties was essentially theoretical in character. This will seem quite natural when we remember that, up to that time, history was not a specialty in the faculty of philosophy. For the future jurist it was, and even to-day is, only a more or less necessary complement of the humanities. For prospective doctors in philosophy and letters, both in the *candidature* and the doctorate years, it was looked upon, above all, as a sum of useful information for any one who was destined to become a professor of humanities, or who desired to complete his general education before entering upon the study of law.

In the faculty of theology ecclesiastical history was in a similar condition. Under no circumstance was it looked upon as a special study, not even for those who might become professors of church history in a seminary, or who might have a disposition for personal research.

From the beginning, however, this lack of practical teaching was partly made up by the 'sabbatines,' i. e. the discussion of a thesis every Saturday, by the public defense of theses for

university degrees, and the necessity of presenting a printed dissertation for the doctorate. All these were so many incentives for the special study of various questions, some of which were selected from the field of history.

Perhaps a greater influence than that of academic exercises and displays was exerted by the course in biblical exegesis. Both from its very nature and on account of the merits of its professors, it familiarized the students with the principles of criticism. But even there the wholesome discipline of personal work was absent.

In the neighboring fields of the oriental languages, elective courses had been gradually developed both in the faculty of theology and in that of philosophy and letters.<sup>1</sup> Professor E. Hubert of Liège recently remarked:<sup>2</sup> "The University of Louvain has been for many years an important centre for oriental literatures." Not only was history benefited by these studies, but, because the courses were given to a small number of select students, the method of teaching became less formal and more practical. Freer and more frequent relations were established between professors and students. Monographs were occasionally undertaken under the direction of a professor. Nevertheless all this was but the rudimentary form of a practical course.

Finally, courses in the auxiliary sciences of history were organized little by little, and entered on the program of the faculties of theology and of philosophy and letters as optional studies, namely, in 1864, Christian archaeology, and in 1881, paleography, chronology and diplomacy.

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Meanwhile, under the direction of a professor, students began to meet for the discussion of special questions many of which were taken from history. Thus were established various societies: the *Taal-en Letterlievend Studentengenootschap* "Met Tijd en Vlijt," founded in 1836 by Canon David,

<sup>1</sup> UL, pp. 83, 89, 118, 136 ff.

<sup>2</sup> *Revue historique*, LXVI, p. 134, Paris, 1898.

professor of Belgian history, and still preserving all its vitality; the *Société littéraire*, founded in 1839; the *Société d'émulation*, founded in 1853 under the direction of Jean Moeller, professor of general history; the *Genootschap gesticht in 1883 ter beoefening der alaude vaderlandsche, christelijke beschaving*, under the direction of Alberdingk-Thym, professor of the history of Flemish literature.

Thus, although on the whole the teaching of history retained its theoretical character, yet it was obviously leading to a new organization.

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Moreover, in the historical section of the Philological Institute which existed from 1845 to 1854, Professor Jean Moeller had already made a first and successful attempt at a practical course.

About twenty years later, in 1873, while Professor Kurth in the university of Liège was establishing a practical course of history after the model of the historical seminars of Germany, Professor Willems founded in Louvain the *Societas philologa*.<sup>1</sup> If we except the practical exercises of Jean Moeller which we have just mentioned, this was the first of the practical courses of the faculty of philosophy and letters at Louvain. In the faculty of philosophy and letters a course was opened in 1885 under the name of *Conférence d'histoire*, and the academic authorities offered the degree of *Docteur en sciences morales et historiques*. Shortly after, in 1889, a seminar of ecclesiastical history was founded in the faculty of theology. About the same time (1891) in accord with the wishes of Pope Leo XIII, and thanks to Mgr. Mercier, the *Institut supérieur de philosophie*<sup>2</sup> was established. In it history had an important, though subsidiary place, similar to that which it held in the faculty of theology in relation to canonical and theological sciences.

In the following pages some details will be given on these

<sup>1</sup> UL, pp. 128 ff.

<sup>2</sup> UCL-An., 1886, 1896 and 1901.

various institutions and their more recent ramifications. But we shall add nothing on the *Institut supérieur de philosophie*, as it has been the object of many special notices.<sup>1</sup> We simply mention here that the writer has been given charge of the course on historical method and has combined it with his theoretical and practical courses in the faculty of theology and the faculty of philosophy. To Professor De Wulf, the editor of the *Revue néo-scolastique*,<sup>2</sup> has been assigned the course on the history of philosophy, especially of medieval philosophy; to Professor L. De Lantsheere,<sup>3</sup> the course on the history of modern philosophy and on the philosophy of history.

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An important and characteristic result of this development of the historical department was the creation of numerous periodical publications. For a long time the *Revue catholique* (1846-1884) was the general review for the whole University. Even before its publication ceased, various collections and periodicals appeared. These confine themselves to a limited field of science, and are maintained by the collaboration of the members of the practical courses. Thus, in the sphere of historical studies—not to mention the *Rapports* published at the end of every number of the *Annuaire de l'Université catholique*—there appeared the *Analectes pour servir à l'histoire ecclésiastique de la Belgique* (1864); the *Muséon* (1882); the *Dietsche Warande* (it existed since 1855, but became a university review only in 1887); the *Recueil des travaux publiés par les membres de la conférence d'histoire* (1890); the *Musée belge* and its *Bulletin bibliographique et pédagogique* (1897), founded by Professors Willems of Louvain and Waltzing of Liège, and in which history occupies but a secondary place; the *Revue d'histoire ecclésiastique* (1900).

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<sup>1</sup> See especially D. Mercier, *Notice sur l'Institut supérieur de Philosophie, Ecole Saint-Thomas d'Aquin. Louvain.*

<sup>2</sup> UCL-Bibl., p. 262; 1er suppl., pp. 40-41; 2e suppl., pp. 45-46; 3e suppl., pp. 50-51.

<sup>3</sup> List of his publications: UCL-Bibl., pp. 128-129; 1er suppl., p. 21; 2e suppl., p. 23; 3e suppl., p. 23.

In the main the results are very gratifying. But it would be far better still if the faculty of law had followed the same example. Here, indeed, it was praiseworthy to establish an *École des sciences politiques et sociales*, and an *École des sciences commerciales et consulaires*, and this even without any requirement of the law. But little care was taken to introduce the historical sciences as auxiliaries into these schools. The teaching of the history of law and of the history of the social sciences is still to be organized. Two obstacles are in the way: the law of 1890 neglected this point; and naturally in the social, political, diplomatic and consular sciences greater stress was laid on actual social conditions than on the history of past ages. If we except the examinations for the *candidature* similar to those for the *candidature* in philosophy and letters as a preparation for the study of law, the teaching of history for the licentiate and the doctorate is limited to a course on the history of diplomacy in Europe since the Congress of Vienna. But we must add that this course given by Professor P. Poulet<sup>1</sup> has been very fruitful and has produced remarkable dissertations on topics belonging to contemporary history.<sup>2</sup> However, the description and appreciation of this course does not come within the limits of the present paper.

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In a centre so attached to traditions as our young University, there have arisen, besides the professional teachers, a large number of learned men, who, in addition to the discharge of their academic duties, have devoted themselves to historical studies, and, by their works, largely contributed to the progress of historical science. Before closing this general outline, we must briefly mention their names. To the rectors of the University of whom we have spoken already we must add the following professors: Thonissen,<sup>3</sup> Baron Descamps-David,<sup>4</sup>

<sup>1</sup> List of his publications: UCL-Bibl., pp. 127-128; 1er suppl., pp. 21-22; 2e suppl., p. 23; 3e suppl., pp. 22-23.

<sup>2</sup> Cf. UCL-Bibl., pp. 4-5; 1er suppl., pp. 2-3; 2e suppl., p. 3; 3e suppl., p. 2.

<sup>3</sup> Notices by A. Nyssens: UCL-An., 1892, and by Mgr. Lamy: ARB-An., 1892. List of his publications: UCL-Bibl., pp. 99-105.

<sup>4</sup> List of his publications: UCL-Bibl., pp. 113-117; 1er suppl., pp. 14-15; 2e suppl., p. 18; 3e suppl., pp. 18-19.

Dupriez,<sup>1</sup> and Poulet whom we have just mentioned, in the faculty of law; L. Ph. Gilbert,<sup>2</sup> C. L. J. De Lavallée-Poussin,<sup>3</sup> in the faculty of sciences; E. Nève<sup>4</sup> and Mgr. Malou,<sup>5</sup> librarians; finally, to come back to the oriental school, Beelen,<sup>6</sup> Lamy,<sup>7</sup> Forget,<sup>8</sup> Van Hoonacker,<sup>9</sup> Ladeuze,<sup>10</sup> etc., in the faculty of theology; F. Nève,<sup>11</sup> de Harlez,<sup>12</sup> Casartelli,<sup>13</sup> Colinet,<sup>14</sup> Bang,<sup>15</sup> etc., in the faculty of philosophy and letters.

However significant this outline may be, in order to know what Louvain has done in history, it is necessary to give a somewhat fuller account of the teaching of history in the faculty of theology, and in the faculty of philosophy and letters. We shall leave the ancient world to philologists and limit ourselves to what has been done for the history of Christian nations.

<sup>1</sup> List of his publications: UCL-Bibl., p. 126; 1er suppl., pp. 19-20; 2e suppl., p. 22; 3e suppl., p. 22.

<sup>2</sup> *Hommage à la mémoire de L. Ph. Gilbert*, Louvain, 1893. Notices by Mgr. Abbeloos and by C. Blas: UCL-An., 1893. List of his publications: UCL-Bibl., pp. 303-310.

<sup>3</sup> Notices by F. Kaisin: UCL-An., 1904, and by Malaise: ARB-An., 1904. List of his publications: UCL-Bibl., pp. 325-328; 1er suppl., p. 51.

<sup>4</sup> Notice by P. Alberdingk-Thym: UCL-An., 1891. List of his publications: UCL-Bibl., pp. 221-223.

<sup>5</sup> Notice by Mgr. de Montpellier: UCL-An., 1865. List of his publications: UCL-Bibl., pp. 55-58.

<sup>6</sup> Notice by Mgr. Lamy: UCL-An., 1865. List of his publications: UCL-Bibl., pp. 53-55.

<sup>7</sup> List of his publications: UCL-Bibl., pp. 66-72; 1er suppl., p. 8; 2e suppl., pp. 11-12; 3e suppl., p. 11.

<sup>8</sup> List of his publications: UCL-Bibl., pp. 82-83; 1er suppl., p. 10; 2e suppl., p. 14; 3e suppl., p. 12.

<sup>9</sup> List of his publications: UCL-Bibl., pp. 84-86; 1er suppl., p. 10; 2e suppl., pp. 14-15; 3e suppl., p. 13.

<sup>10</sup> List of his publications: UCL-Bibl., p. 88, 1er suppl., pp. 10-11; 2e suppl., pp. 15-16; 3e suppl., p. 13.

<sup>11</sup> Notices by Mgr. Lefebvre: UCL-An., 1894, and by Mgr. Lamy: ARB-An., 1894. List of his publications: UCL-Bibl., pp. 214-220.

<sup>12</sup> Notices by Mgrs. Hebbelynck and de Groutars: UCL-An., 1900. List of his publications: UCL-Bibl., pp. 230-237; 1er suppl., p. 35.

<sup>13</sup> List of his publications: UCL-Bibl., 1er suppl., pp. 44-47; 2e suppl., pp. 54-55; 3e suppl., pp. 54-55.

<sup>14</sup> List of his publications: UCL-Bibl., pp. 259-260; 1er suppl., p. 40; 2e suppl., p. 44.

<sup>15</sup> List of his publications: UCL-Bibl., pp. 267-268; 1er suppl., p. 43; 2e suppl., pp. 48-49; 3e suppl., pp. 52-53.

### III. THE TEACHING OF HISTORY IN THE FACULTY OF PHILOSOPHY AND LETTERS.

#### 1. *Theoretical Courses.*

The list of the professors of history in the faculty of philosophy and letters opens with two names revered in Belgium: Jean Moeller, the distinguished professor of general history from 1834 to 1862, and Canon J. B. David, professor of national history from 1834 to 1865, and still in high repute both on account of his writings and of the esteem in which he is held by the society that bears his name.

Jean Moeller<sup>1</sup> was born in Münster in the year 1806. He lived in close touch with the principal scientific men of Germany. He was a distinguished pupil of Niebuhr and of several other scholars. On February 20th, 1830, he passed a brilliant examination for the doctorate, and received the public congratulations of Hegel who presided.

By his methodical teaching of ancient and medieval history, his *Manuel d'histoire du moyen âge* (Louvain, 1837), his *Précis de l'histoire du moyen âge* (Louvain, 1841), his courses on the method of historical studies and his numerous undertakings, he succeeded in imparting to his students the excellent historical training which he had received in Germany. It is remarkable that three-quarters of a century ago, this man of learning and method should have framed a synthesis of the middle ages, so judiciously that, even to the present time, its main lines are standing. One always finds pleasure and profit in reading his *Discours prononcé le 3 décembre 1835 à l'ouverture de son cours d'Histoire du moyen âge* (Louvain, 1835). No less remarkable is the fact that, as early as 1845, he should have started a practical teaching of history. For ten years (1845-1854), in the historical section of the pedagogical institute which was mentioned above, the learned professor gave

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<sup>1</sup> Notices by Mgr. de Ram and by F. Nève: UCL-An., 1863. List of his publications: UCL-Bibl., pp. 206-208.

lectures on the principles of criticism, the auxiliary sciences, the sources, and modern historiography. There was no work done in common, it is true; nor was there any special hall for doing the work; and the purpose was pedagogical rather than scientific. Yet the students applied themselves to two kinds of practical exercises, namely, oral lessons and papers. The latter were of such a nature as to develop the scientific spirit. For as we read in the program: "The subject of the papers is a special historical question such as a point still obscure and open to discussion, the biography of some illustrious man, the study of some social or political institution. The sources must be investigated and controlled, their historical value must be weighed; the results thus obtained are to be compared with the views of the modern authors who have treated the same question, so as to form a prudent estimate of our best historians."<sup>1</sup> Several of these works have been published in the *Mémoires de la société littéraire*, or as dissertations for the doctorate.<sup>2</sup> This course was the origin of the *Traité des études historiques*, by Jean Moeller, edited with additions by Charles Moeller (Louvain, 1887). Taken together with his prominent part in organizing the Catholic forces, these were the reasons of Jean Moeller's well-merited reputation and influence in Belgium and in other countries, especially in France, Italy, Germany and England.

In 1863 he was succeeded by his son Charles Moeller<sup>3</sup> by whose care the inheritance received from his father was maintained and developed. He completed and published Jean Moeller's chief works, revised and edited with many additions the *Traité des études historiques*. Moreover his personal works of great merit have been added to the family credit. In 1883, even before it was required by the law, the teaching of contemporary history was added to the other courses. In

<sup>1</sup> Cf. *Traité des études historiques*, by Jean Moeller, edited with additions by Ch. Moeller, p. 2. Louvain, 1887.

<sup>2</sup> Cf. P. Frederiq, *L'enseignement supérieur de l'histoire*, p. 257.

<sup>3</sup> List of his works: UCL-Bibl., pp. 239-240; 1er suppl., p. 35; 2e suppl., p. 37; 3e suppl., pp. 41-42.

the same line further activity was evidenced by the creation of a special doctorate in moral and historical sciences, the foundation of the historical conference in 1885, and the establishment of many new courses required for the doctorate in history by the law of 1890. As great as Charles Moeller's filial piety is the attachment of his pupils for such a master in whom science is equalled only by modesty.

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At the same time that Jean Moeller inaugurated the teaching of general history, the chair of national history was assigned to Canon J. B. David<sup>1</sup> (1834-1865). This conscientious reader of the sources and critical compiler published in 1840 a *Manuel d'histoire de Belgique* which met with exceptional success. Soon after, in 1842, appeared the first volume of his main work, the *Vaderlandsche Histoire* which remained incomplete. But the ten volumes that were published had many successive editions, and are still held in high esteem. His chief merit was in distinguishing the different phases of the development of the nation, in studying the specific characters of each local group, and especially in placing together collective facts by pointing out their local differences and their chronological evolution. He was the first to break away from the system of the annalists and to co-ordinate materials according to the ancient divisions of the Belgian territory.

Professor David, to use the words of his successors, was "a man of sound judgment, a first class scholar, an indefatigable worker, one of the masters of national history." His fame rests also on another foundation. With Willems he gave the first impulse to the great movement for the revival of Flemish letters. Is it necessary to recall his teaching of Flemish literature, the foundation (1836) of a society for promoting the Flemish language and literature (*Met Tijd en Vlijt*), his works and his many collaborations in this field, or the high esteem in which he was held both in Holland and in Belgium? Is

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<sup>1</sup> Notices by Mgr. Laforet and F. Nève: UCL-An., 1866 and by Snellaert: ARB-An., 1867. List of his publications: UCL-Bibl., pp. 200-205.

it not sufficient to state that since 1875, his name is both a title and a program for the most flourishing society of Flemish letters, the *Davidsfonds*, which at present has a membership of over six thousand, and that recently all Belgium united to erect a statue to his memory at Lierre, his birthplace?

In 1865 Professor Edmond Poulet<sup>1</sup> succeeded him, and, to the teaching of national history, added that of modern political history. He was at the same time a man "bon et populaire," to use the expressions which he himself applied to his predecessor, and a great scholar. Few professors ever possessed in the same degree the gift of imparting enthusiasm to students. He was the "idol of his pupils." Although he died in his prime (1882), his career was one of the most brilliant. At the same time as Taine, if not before, he enunciated in his works on national history certain leading ideas which always remain fundamentally true, even though their bearing and the terminology may be matters open to discussion. Thus he writes: "The social state in which we live is the immediate outcome of national and of European history . . . . If I dared venture a formula, I should say: The European movement determines the surroundings in which we live; the traditional movement of our country has determined our characteristic traits."<sup>2</sup> Such is, at any rate, the dominant spirit of his main work, *L'histoire politique interne de la Belgique* (Louvain, 1879; 2d ed. completed by his son, P. Poulet, and published under the title of *Histoire politique nationale*, 2 vols. Louvain, 1882-1892).

Shall we be accused of losing sight of the object of this article, or shall we not rather show the real aspect of the teaching at Louvain, if we add that this noble character, this warm patriot and this generous Christian united, all his life, the love of science and country with the greatest piety, the most self-sacrificing devotion to Catholic interests and the deepest

<sup>1</sup> Notices by Mgrs. Pieraerts and de Groutars: UCL-An., 1883, and by St. Bormans: ARB-An., 1883. List of his works: UCL-Bibl., pp. 224-229.

<sup>2</sup> UCL-An., 1883, p. 318.

concern for all social suffering. "He certainly loved the poor. He had promised to give them the tithe of all his goods, and, not content with keeping that promise scrupulously, he even gave more."<sup>1</sup> In 1859, when still a student, on the occasion of the 25th anniversary of the *Société littéraire*, he exclaimed :<sup>2</sup> "We, the sons of 1830, shall adorn the colors of Brabant with the Cross of Christ, and, under the protection of freedom, of the Constitution and of a revered dynasty, in the name of Faith, we shall march to conquer the future." That he kept his word we all know. We also know that he died like a champion of science and a Christian hero. "It is hard," he said on his deathbed, "to die so young, leaving behind a family and unfinished works . . . . But in this world no man is necessary, and I have no right to expect a miracle from God . . . . My dear children, always remember that your father never blushed for his faith, and never concealed his Catholic sentiments."<sup>3</sup>

How rightly might he have added: *Non omnis moriar*. For he still lives in his works. He survives in his son, Mr. Prosper Poulet, the heir of his glorious traditions of science, patriotism and faith. He survives especially in the teaching of national and of modern political history by one of his best pupils, Professor Victor Brants.<sup>4</sup> Since the retirement of Professor Périn, Professor Brants also fills the chair of political economy, and naturally has shown a preference for the study and the teaching of the problems of social economy. As manifestations of his activity in this field, we must mention numerous publications, the creation of a conference of social economy, the part taken in the work of many private societies and official commissions. But his value as an economist is heightened by his value as a historian. Gifted with an extraordinary aptitude for work and for mental assimilation, he was, from the very beginning, conspicuous in the *Societas*

<sup>1</sup> Cf. UCL-An., 1883, p. 314.

<sup>2</sup> Cf. UCL-An., 1883, p. 312.

<sup>3</sup> UCL-An., 1883, pp. 320 ff.

<sup>4</sup> List of his works: UCL. Bibl., pp. 251-255; 1er suppl., pp. 37-38; 2e suppl., pp. 40-42; 3e suppl., pp. 43-45.

*philologa*. Soon he attracted the attention of the Academy by a memoir; *L'histoire des classes rurales aux Pays-Bas jusqu'au xviiiie siècle* (Brussels 1881), and by many studies on the period of Albert and Isabella. Bright and impulsive, by birth an Antwerpian, but a true Parisian in character, he teaches history with a charming enthusiasm, explaining with choice expressions his picturesque syntheses and their interesting developments. And, all the time, the attitude of his audience indicates that they are under the spell of his fascinating qualities as a lecturer.

Such are the main features of the theoretical courses. We now pass to the practical courses which, from the point of view of a specialist, are to-day the essential factors in historical education.

## 2. *Practical courses. A. Their origin and development.*

1. *The historical conference.* We have said already that Professor Charles Moeller, following in the footsteps of his illustrious father, had founded the historical conference which infused a new life into the teaching of history in the faculty of philosophy and letters. On this point, therefore, we ought to enter into more complete details. Yet, as a full account of this practical course has been written on the occasion of the celebration in honor of Professor Kurth,<sup>1</sup> we shall limit ourselves to a summary.

The conference was founded in 1885 at the request of several excellent students who wished to become initiated in the historical method. At once it became the occasion for establishing a licentiate and doctorate in moral and historical sciences. Since then, the law of 1890 has greatly contributed to the development of the conference. But this purely academic doctorate has not thereby become useless. It remains a degree much sought after by law students, foreigners, young priests and religious who are already familiar with the

<sup>1</sup>Cf. P. Fredericq, *L'enseignement supérieur de l'histoire*, pp. 256-268. In many passages we quote the summary published in UL., pp. 139 ff.

matter of the official *candidature*, and are desirous of making a specialty of historical studies and of having a university diploma. This doctorate is characterized by, and derives its value from, the fact that, after an essentially practical training, a great personal effort is required from the student. For, he must present a printed dissertation, and defend it publicly together with fourteen theses in the hall of promotions. Such requirements and ceremonies are similar to those for the doctorate in theology and canon law, and are very interesting reminders of promotions under the old regime.

Every year a certain number of voluntary students join the future academic doctors or the future doctors in law, so as to bring the average membership up to about a dozen.

Since the law of 1890, Professor Moeller has received some assistance in his work. The present writer was assigned the practical exercises of the *candidature*, which he has since united with the historical seminar. The studies for the doctorate were divided into two sections, the conference of ancient history, and the conference of modern and medieval history. For several years, together with the practical exercises, I had the active direction of the latter section. But at present it is under the direction of its founder Professor C. Moeller. Canon Sencie,<sup>1</sup> professor of history, epigraphy, and Greek institutions, is in charge of the first section.

From the beginning it was evident that a special hall and a sufficient amount of books were essential conditions of success. Thanks to Mgr. Pieraerts, the conference was assigned a special room near the university library, and Professor Moeller placed a great number of his books at the disposal of the students.

Before the many courses required by the law of 1890 were organized, the scientific training of the students had many imperfections. In order to facilitate and direct the first researches, Professor C. Moeller completed by numerous

<sup>1</sup> List of his publications: UCL-Bibl., p. 263; 1er suppl., p. 41; 2e suppl., p. 46; 3e suppl., p. 48.

references and published the *Traité des études historiques*, the outline of which consists of the lessons of his father, Jean Moeller, in the old philological institute mentioned above.

The work of the conference is of two kinds: the work in common and the personal work of each student. The purpose of the work in common is to familiarize the students with the method. The subject is selected by the director, and divided into five or six questions which are assigned to the members in accordance with their number and ability.

The solution is not to be looked for in modern writings but in the sources. The student has to grope his way, but at the same time, the professor's experience is for him a constant guide. Errors have to be corrected, shortcomings pointed out, and temptations to discouragement overcome. The methods, not the results, are the chief aim of this simple but very useful exercise. The only outcome of it is a final report which is printed every year in the *Annuaire de l'Université*. It is unnecessary to enumerate the questions treated so far; they may be found in these reports. Moreover, for the years 1885-1899 they are briefly indicated in the work presented to Professor Godefroid Kurth on the occasion of the 25th anniversary of the foundation of his practical course in history.

It is only after being prepared by the work in common that the student is capable of entering upon a personal research which generally forms his doctorate dissertation. Here the student is free in the choice of subject. At this stage, still closer relations are established between the student and his special professors. The best of these monographs have been published together in the *Recueil*. Later we shall come back to the results of the conference, but as they are generally due to several factors, these must be indicated first.

2. *The practical courses on the institutions.* At the time of the legal organization of the doctorate, Professor Brants who, since 1883, occupies the chair of modern political history for the *candidature*, was appointed to the courses of modern institutions. This former secretary of the *Societas philologa*, and

founder of the *Conférence d'économie sociale*, valued practical teaching too highly to fail to apply it at once to his course for the doctorate.

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About the same time, in 1893, the writer was appointed to open a course on medieval institutions. Soon after, in 1895, he was called upon to assume the direction of the exercises in criticism in the faculty of theology. This was the occasion for re-organizing the historical conference. In consequence of these various changes, a practical course on medieval institutions was added to the theoretical lectures. Since 1896, this new course forms an important section of the historical seminar of which more will be said later.

3. *The Auxiliary Sciences.* The auxiliary sciences, both of the academic and of the legal doctorate have also given rise to an essentially practical training. In this field the first mention is due to Canon Edmond Reusens<sup>1</sup> (d. 1903), the disciple of Mgr. de Ram, and his collaborator for the *Analectes pour servir à l'histoire ecclésiastique de la Belgique*, at the head of which he was for nearly forty years. In 1864 he began a course on Christian archeology, which was productive of great results, and exercised a marked influence in qualifying students for personal work. In 1881 he opened a course of paleography, diplomacy and chronology. This, like his course in archeology, was the first and, for a long time, the only one of its kind in Belgium. With regard to his competency it is enough to quote a few words from the *Archives belges*:<sup>2</sup> "As a scholar in paleography, diplomacy and archeology, he was second to none." His many works, and the numerous specialists formed in his school testify to the success of his teaching and undertakings. The key to this success is to be found in his mastery of the subject, and his efforts to bring the students to consult the sources themselves. With his great knowledge of bibli-

<sup>1</sup> Notice by R. Maere: UCL-An., 1905. List of his publications: UCL-Bibl., pp. 72-76; 1er suppl., p. 9; 2e suppl., p. 13; 3e suppl., p. 9.

<sup>2</sup> Vol. VI (1904), p. 16.

graphy he guided them in their researches. In class, on excursions, in his room, in the library, he pointed out to them works of art and their reproductions, originals or specimens of the paleographic and diplomatic sciences. Above all, though never quite at ease in speaking, whenever the occasion offered, either in conversation or at an accidental meeting, on a train, at the end of a lecture or in the library when giving, or asking for a book, he encouraged the students to personal work, opened new horizons, made suggestions, indicated the bibliography on a subject or the method to be followed, called attention to defects, and warned them against dangers. Sometimes these lessons were impressed on their minds by some spicy and lively anecdote. On such occasions he was all afire with his subject, and gave strong and lasting impulses. Though at times he was a little cold in his bearing and might hardly encourage one by his manners he was nevertheless exceedingly kind and loving towards those who took interest in his studies. All endeavored to give him complete satisfaction and were ready to undertake even the hardest task in order to please a man so devoted to learning. Through his simplicity and uprightness he inspired others with the love for a loyal and impartial research; and through his genuine erudition he gained the full confidence of his pupils.

Before his unexpected death (1903) he had already provided for a successor. At his own request, he had just been replaced by Professor R. Maere,<sup>1</sup> his favorite pupil, and a member of the historical seminar. Professor Maere had been prepared to succeed Professor Reusens by a long scientific training in the archives and the libraries, and amid the artistic riches of Rome. He has already made a name for himself by several excellent historical works. And we may conjecture that his career as a professor will be marked by new progress in this field. For, from the beginning, in collaboration with Professor Remy, he opened a practical course, the *Conférence d'histoire*

<sup>1</sup> List of his publications: UCL-Bibl., 1er suppl., p. 12; 2e suppl., p. 16; 3e suppl., pp. 13-14.

*de l'art et d'archéologie*, which led to the institution of a special doctorate in archeological sciences.

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In addition to the impetus given by Professor Reusens, philology also has greatly benefited historical studies. In Louvain, the doctorates in the Romance and in the Germanic languages are well organized. The doctorate courses on the history of modern literatures are given by specialists. Without entering into a detailed account of these studies, which would be out of place here, we may be allowed to briefly note the main lines of co-operation.

From the beginning, the Germanic section has been in charge of Professor Alberdingk-Thym,<sup>1</sup> a historian of high repute, and a distinguished scholar in Germanic languages. In addition to his comprehensive learning, he had acquired great experience by presiding over several literary and historical societies. Since 1903, Professor Scharpe,<sup>2</sup> a distinguished philologist, has assumed these courses and given a new impulse to studies in this department.

As to the history of modern Romance literatures, it was assigned to Professor Léon de Monge.<sup>3</sup> But his health was too poor to allow him to continue his brilliant lectures. He was succeeded by Baron François Bethune,<sup>4</sup> the heir of an illustrious name, well-known in the field of sciences and arts, and the disciple of Professor L. de Monge and Gaston Paris. That his teaching is admirably suited to the needs of the students the learned public may satisfy themselves by reading a part of his course in the *Revue d'histoire ecclésiastique*,<sup>5</sup> under

<sup>1</sup> Discours de C. P. Lecoutere : UCL-An., 1905. List of his publications : UCL-Bibl., pp. 242-246; 1er suppl., p. 38; 2e suppl., p. 36. Cf. J. Sencie, P. P. M. Alberdingk-Thym, in the *Dietsche Warande en Belfort*, 1906, pp. 13-66.

<sup>2</sup> List of his publications : UCL-Bibl., p. 269; 1er suppl., pp. 49-50; 2e suppl., pp. 43-44; 3e suppl., pp. 53-54.

<sup>3</sup> Notices by G. Doutrepont : UCL-An., 1899, and by Baron Descamps : ARB-An., 1899. List of his publications : UCL-Bibl., pp. 227-229.

<sup>4</sup> List of his publications : UCL-Bibl., pp. 265-266; 1er suppl., p. 42; 2e suppl., pp. 47-48.

<sup>5</sup> Vol. IV (1903), pp. 24-38, 207-230.

the title *Les écoles historiques de Saint-Denis et de Saint-Germain-des-Prés dans leurs rapports avec la composition des Grandes Chroniques de France*. The practical value of his method is well evidenced by the *Rapports de la Conférence de philologie romane*, published in the *Annuaire de l'Université*. He is himself the founder of this conference, and directs it with Professor G. Doutrepont.

Thus the practical courses in history find a great support in the auxiliary sciences. This shows clearly that, by specializing the doctorates, the law of 1890 has not merely infused into each a new activity, but has also given an opportunity for strengthening them by mutual co-operation. No wonder then that the results are so abundant and that the success is so complete.

#### *B. The Results of the Practical Courses.*

Up to the time of the enforcement of the law of 1890, results are due almost exclusively to the historical conference. Since then, as we have shown already, they are owing for the most part to both the historical conference and the practical course on medieval institutions. But credit must also be given to all the collaborations just mentioned. We shall give a brief enumeration of these results :

1. *Doctorate statistics.* a. Since 1890, in the faculty of philosophy and letters, the degree of *Docteur en sciences morales et historiques* was conferred upon eight candidates. A greater number have obtained the licentiate, and eight of these are preparing for the doctorate.

b. From the same date, about twenty-nine students have taken the legal degree of *Docteur en philosophie et lettres* (in the section of history). Most of these graduates are now engaged in intermediate education or employed in the State archives. Of the former members of the historical conference and the practical courses on institutions many are now engaged in higher education as professors in seminaries, ecclesiastical colleges and scholasticates of religious congregations.

2. *Participation in intercollegiate competitions, and in traveling prize competitions. Examinations for the title of archivist.* Nine of our doctors, and two other members of the historical seminar have obtained a prize of 4,000 francs for traveling purposes as a reward for their success in the competition for the traveling scholarships instituted by the law of 1890.

Five of our doctors have also won the first prize in history at the annual competition between the four Belgian universities. Moreover five doctors have been successful in the examinations for the title of archivist, and one for a position in the royal library.

3. *Publications.* The publications are: *a. Rapport sur les travaux de la conférence d'histoire*, published at the end of each number of the *Annuaire de l'Université catholique de Louvain*, 1886-1907. (For the practical course on medieval institutions, see below the historical seminar). *b. Recueil de travaux publiés par les membres des conférences d'histoire et de philologie.* Up to the present time, twenty numbers have been published, and several others are in the press. The first seven were published by the members of the historical conference. With the greater extension given to the practical courses, the *Recueil* has also been made more comprehensive. It now includes the studies published by the members of the practical courses directed by Professors F. Bethune, A. Cauchie, G. Doutrepont, R. Maere, Char. Moeller and E. Remy. *c. Various other publications different from the Recueil.* (A list may be found in UCL-Bibl., pp. 381-382; 1er suppl., p. 42; 2e suppl., p. 47; 3e suppl., p. 50.) *d. The contributions of former members to many Belgian and foreign historical reviews.*

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In the presence of these results, we may well apply to Louvain what, in 1899, Mr. Paul Fredericq said in general of our higher institutions of learning: "Our universities have become the centre of a movement of great force, which is now fully recognized in foreign countries."

Nevertheless, although the University of Louvain has the same general features as her sister-universities in Belgium, and, with them, shares in the progress realized in higher education in different countries, yet the preceding outline makes it clear that she has also features of her own. The tradition that binds the new spirit with the institutions of the past, the impetus given to the auxiliary sciences, the mutual assistance of the different doctorate courses and the several faculties, the importance attached to the study of the middle ages, are so many striking and distinctive features of the teaching of history in the faculty of philosophy and letters. Its greatest characteristic, however, and unique situation are derived from the teaching of religious history in the faculty of theology. This was recently acknowledged by Professor Kurth:<sup>1</sup> "For religious history as a specialty, the University of Louvain stands an important center to-day."

#### IV. THE TEACHING OF HISTORY IN THE FACULTY OF THEOLOGY.

To give a complete idea of all historical sciences, it would be necessary to speak of the different courses of exegesis, biblical criticism, patrology, positive theology, canon law as viewed from an historical standpoint, Christian archeology, and the school of oriental languages. We would have to recall or mention the names of Mgr. Malou (d. 1864), Mgr. Beelen (d. 1884), Professors Lefebvre (d. 1889),<sup>2</sup> H. Feye,<sup>3</sup> E. Reusens, Mgr. Lamy, Professors J. Forget, A. Van Hoonacker, Mgr. Hebbelynck, Professors P. Ladeuze, R. Maere, A. Bondroit,<sup>4</sup> H. Coppieeters,<sup>5</sup> E. Van Roey,<sup>6</sup> etc. We shall limit our-

<sup>1</sup> Cf. E. Ned, *L'énergie belge*, p. 76, Brussels, 1906.

<sup>2</sup> Notice by Mgr. Lamy: UCL-An., 1890. List of his publications: UCL-Bibl., pp. 61-62.

<sup>3</sup> Notice by J. de Becker: UCL-An., 1895. List of his publications: UCL-Bibl., pp. 59-61.

<sup>4</sup> List of his publications: UCL-Bibl., p. 386; 1<sup>er</sup> suppl., p. 11.

<sup>5</sup> List of his publications: UCL-Bibl., 2<sup>e</sup> suppl., p. 16; 3<sup>e</sup> suppl., p. 14.

<sup>6</sup> List of his publications: UCL-Bibl., 1<sup>er</sup> suppl., p. 12; 2<sup>e</sup> suppl., p. 16; 3<sup>e</sup> suppl., pp. 14-15.

selves to ecclesiastical history, whose place in the teaching of theology and canon law has already been indicated.

(1). *The Professors of Ecclesiastical History.* The chair of ecclesiastical history was founded at the same time as the University itself. The first professor was Canon G. H. Wauters<sup>1</sup> (from 1834 to 1871), whose constant care and interest was rewarded by brilliant results. In 1842-1843 he published his *Manuel d'histoire ecclésiastique* which ran through seven editions (7th ed., 2 vols., Naples, 1889). Twenty-five years later, he perfected this work by his dissertations on various questions of ecclesiastical history (4 vols. Louvain, 1868-1872). In 1871 he was succeeded by Canon B. Jungmann,<sup>2</sup> who filled the chair of ecclesiastical history about a quarter of a century (1871-1895). Seven volumes of dissertations on the history of the Church (Ratisbon, 1880-1887) give the substance of his extensive and solid courses.

Two important facts stand out prominently in his career as a professor.

First of all, to him is due the honor of inaugurating a special course of *patrology* at Louvain. Before his time this was not a separate branch; it was included in the courses on Church history and dogmatic theology. In October, 1879, it became a distinct course in the program of the University. After filling the chair of patrology for eleven years, Professor Jungmann resigned in order to devote his time to the seminar of ecclesiastical history. But, by his publications, he continued to make this study easier for the students. To this end he published a new edition of Fessler's *Institutions patrologiae*. From 1890 to 1898, the course of patrology was continued by Mgr. Hebbelynck, the present Rector of the University, and is now given by Canon Ladeuze, who, with the present writer, is editor of the *Revue d'histoire ecclésiastique*.

In addition to the course of patrology, we must mention the foundation of the *seminar of ecclesiastical history*, which was the crowning act in the scientific career of Professor Jungmann. To this we shall return later.

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<sup>1</sup> Notice by B. Jungmann: UCL-An., 1873. List of his publications: UCL-Bibl., p. 52.

<sup>2</sup> Notices by Mgr. Abbeloos and by A. Dupont: UCL-An., 1896. List of his publications: UCL-Bibl., pp. 63-65.

Upon the unexpected death of Professor Jungmann (January 12, 1895), I<sup>1</sup> was assigned the chair of ecclesiastical history. Since then my constant endeavor has been to have my theoretical course meet in every point all the requirements of modern science, to initiate the students as much as possible into the historical method, to encourage personal work, and to make them take part in the international movement in favor of historical studies. For this purpose, I started, in 1895, a course of *introduction to Church History*. Moreover to the old seminar of ecclesiastical history were added two new practical courses forming with it the well known *Séminaire historique* of which we shall speak soon.

But before coming to this point, one more fact must be mentioned. Owing to the erection of a minor section in the Faculty of Theology, in 1898, it became necessary to establish a second chair of ecclesiastical history. Professor A. Van Hove,<sup>2</sup> the former secretary of the historical seminar, was chosen to fill it.

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However great be the importance and the merit of the points already mentioned, the most considerable innovation was that of the historical seminar.

(2). The *Séminaire historique*. In the field of historical sciences the seminar of Louvain is today perhaps the most flourishing society of the Alma Mater. Among similar institutions found in theological faculties in different countries it must be numbered also as one of the most powerful. Still it is of very recent origin, and very simple in its organization. On these points we may refer the reader to the work presented *A M. Godefroid Kurth, professeur à l'université de Liège: A l'occasion du XXVe anniversaire de la fondation de son cours pratique d'histoire*. (Liège, H. Poncelet.)<sup>3</sup> But as several changes have taken place since that time it is ne-

<sup>1</sup> List of publications: UCL-Bibl., pp. 263-264; 1er suppl., pp. 41-42; 2e suppl., pp. 46-47; 3e suppl., pp. 48-50.

<sup>2</sup> List of his publications: UCL-Bibl., 1er suppl., p. 11.

<sup>3</sup> The same notice has been taken up by P. Fredericq, *L'enseignement supérieur de l'histoire* (Paris, 1899). See also A. Soetart, *Le Séminaire historique de Louvain*, in the *Bulletin bibliographique et pédagogique du Musée belge*, vol. VII, Louvain, 1903.

cessary to write a new account, in which, however, we shall take up again in part, and sum up what was written then.

A. *The foundation.* In 1899, Mgr. Abbeloos, then Rector of the University, expressed a desire that Professor Jungmann should begin a practical course in the faculty of theology, like that of Professors P. Willems and Char. Moeller in the faculty of philosophy and letters. This was at the time when, by his remarkable success, Canon Carnoy gave such a fruitful impetus to personal research. The example of these men was followed by Professor Jungmann who, at once, complied with the wish of Mgr. Abbeloos. Such was the beginning of the Critical Exercises, the organization of which we shall soon describe.

To these critical exercises two new practical courses were added. Called in 1895 to succeed Professor Jungmann in the Faculty of Theology, the present writer established in 1896 the *Historical Conferences* destined especially for the theological students. On these more details will be given later. Previous to this, as stated above, he had been assistant to Professor Moeller in the direction of the modern section of the historical conference, and, since 1893, was in charge of the course on medieval institutions in the Faculty of philosophy and letters. In the beginning, this course was exclusively theoretical. In 1895, when Professor Moeller again took up the active direction of the modern section of the historical conference, I added a practical course to my *lectures on medieval institutions*. Thus, in 1896, the historical seminar was finally constituted with three distinct sections, yet all under the same direction.

The bond of union between these three sections is, therefore, chiefly a personal one. The grouping, however, offers real advantages. It has made it possible to concentrate the resources to be used in common by the three sections. Moreover it has enabled the students in the faculty of theology, and those in the faculty of philosophy and letters to enlarge their field of knowledge and perfect their scientific education by assisting at the practical courses of the other sections. This will be made clearer by the account of the organization of the historical seminar.

B. *The Organization.*<sup>1</sup> We shall begin with certain features common to the different sections of the historical seminar. I. The leading idea in the general organization of the historical seminar is very simple. According to the plan of historical studies in the faculty of theology, the scientific formation of the students supposes on their part the three following conditions: (1) A general knowledge of Church history. This course has been in existence a long time. It aims at giving a general knowledge of the external and the internal life of the Church. Such knowledge is not only a help for the study of theology and canon law, but is also indispensable for a successful personal study of history. (2) A knowledge of the principles of method. To this end, I began, in 1895, a course of Introduction to Church history. It is obligatory for all students in the Faculty of Theology, but is followed by a great many others, especially by those who prepare for the doctorate in history. Its object is to teach and apply to concrete instances the principles of method from the standpoint of religious history. It is a four-year course, including auxiliary sciences, historical research, criticism and reconstruction. The general part of this course has recently been polygraphed. (3) The personal application of these principles, that is, the practical course. This practical course, in the Faculty of Theology is twofold: the historical conferences, and the critical exercises on the sources. The former are principally intended to perfect the students' knowledge, and to pass judgments on the value of works on Church history. The latter have for their aim to qualify the students for contributing to the progress of ecclesiastical history by original publications.

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The same idea has been carried out in organizing the practical course on medieval institutions in the faculty of philosophy and letters. But in this case it was necessary to take into account the general program of studies for the *candida-*

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<sup>1</sup> Since the Exposition of Liège, the following portion of this article has been a little modified for the CATHOLIC UNIVERSITY BULLETIN. The changes may be seen by referring to the printed account: *Le Séminaire historique*, pp. 16 ff.

ture and the doctorate in history. For, here history was not simply an auxiliary science, as in the faculty of theology, but a specialty. (1) We need not, therefore, insist on the general knowledge of history. For, as was said above, in addition to the theoretical lectures on medieval institutions, there are in the *candidature* and the doctorate many other courses intended to impart to the students general, and even detailed, information on the Middle Ages. (2) In the program of the courses an important place is assigned to the theoretical and practical teaching of the principles of method. Thus for the *candidature* we find exercises on history; for the doctorate, the encyclopedia of history, historical criticism and the main auxiliary branches. However, in order to make the practical course on institutions more profitable, the principles of method have been laid down in an *Introduction générale aux institutions du moyen âge* (polygraphed) prepared especially for these practical studies. (3) The personal application of these principles is the essential aim and the very *raison d'être* of the practical studies on the Middle Ages.

II. We have mentioned the personal bond between the different practical courses. Besides this, there exists between them another which is essentially material, namely, the scientific equipment of the historical seminar, which consists chiefly of its library. Up to 1899, the historical conferences had a special place of meeting, but possessed no special library. Thanks to Professor Chas. Moeller, the rather small room in which he has placed a special library for the benefit of the members of his historical conference could also be used for the critical exercises on the sources, and the practical course on institutions. In 1899, an important change took place. The historical seminar was given the use of the large and convenient hall which was formerly the library of the Collège du Saint-Esprit, and in which have been gathered sources and historical works. The library of the seminar is composed of a number of works which belonged to the college library, also of the late Professor Jungmann's library generously bequeathed by him, of works more recently acquired, and of the personal books of the director. The

books are arranged and catalogued according to the classical divisions of history into introduction and auxiliary sciences, sources, works on general, special and local history. The various periodicals received as exchanges for the *Revue d'histoire ecclésiastique* (148 in number), and other periodicals obtained from other sources are placed at the disposal of the members in a room adjoining the library. To give the list of them would be too long; it may be found in the *Revue d'histoire ecclésiastique* which gives abstracts from these reviews.<sup>1</sup> We must also note that books from the general library of the University may be placed for a time in the room destined for the historical seminar. Thus, though not yet perfect, the equipment is greatly improved. And the University is very thankful to the generous friends and benefactors who contribute funds for bibliographical acquisitions. All members of the historical seminar are admitted to the use of its library. Moreover tables with drawers have been placed in the same room for those who desire to devote themselves to more extensive research.

III. In consequence of these improvements and the increase in the number of the sections, the staff of officers has also increased in number. From the members of the historical seminar there are selected three secretaries whose chief duty is to draw up an annual report of the work done during the year, two librarians and one assistant librarian. This entire force is under the control of a director. For some years the director had as assistant for the critical exercises Professor Maere who has since succeeded Canon Reusens in the chair of archeology, paleography, chronology, and diplomacy. Finally the present Rector of the University, Mgr. Hebbelynck, is the honorary president of the seminar. His kind encouragement, and the favor of the Belgian episcopate, contribute in a large measure to the success of the seminar and its scientific attainments.

IV. As to the members of the seminar, the foregoing remarks already indicate for what class of students the courses are intended. This will be made still clearer in the follow-

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<sup>1</sup>See, for instance, RHE, vol. VI (bibliographical section), pp. 674\*-678\*-225.

ing pages. For the present, we shall limit ourselves to their number. From the beginning, it has generally increased from year to year, as will appear by glancing at the following statistics since 1889.

ACADEMIC YEARS.	FACULTY OF THEOLOGY.		FACULTY OF PHILOSOPHY.
	Critical Exercises on the Sources.	Historical Conferences.	
	Practical Studies on the Middle Ages.		
1889-1890.....	11		
1890-1891.....	8		
1891-1892.....	7		
1892-1893.....	6		
1893-1894.....	7		
	First series Prof. Jungmann.		
1894-1895.....	7		
1895-1896.....	6		15
1896-1897.....	9	18	7
1897-1898.....	5	19	11
1898-1899.....	11	22	9
1899-1900.....	8	23	10
1900-1901.....	12	28	8
1901-1902.....	13	25	12
1902-1903.....	8	30	17
1903-1904.....	15	41	22
1904-1905.....	20	41	27
1905-1906.....	26	36	23
	Second series Prof. Cauchie.		

The great number of students in the historical seminar does not justify the application of the well known axiom that quantity is prejudicial to quality: *Non sunt numerandi sed ponderandi*. In fact, one of the characteristic features of the historical seminar in Louvain is that its members, as a rule, are men of more than ordinary talent. Not that the students in the faculty of philosophy and letters are always superior beings, different from the students in other Belgian universities. But it is a great advantage that the desire to obtain the legal doctorate in history, or the mere desire of being trained in the historical method bring to the practical course on institutions students who have obtained with great distinction the degree of doctor of law, and also a select body of ecclesiastics and religious already accustomed to laborious study, and made more or less familiar with

scientific research by a long stay in seminaries or scholasticates.

The high standing of the members is remarkable chiefly in the two sections established in the faculty of theology. In this faculty the students are generally chosen from among the best in the seminaries and the scholasticates. Before entering upon university studies, in addition to the college course, they must have devoted five or six years to the study of philosophy and theology in these institutions. One must recognize the fact that such favorable conditions can hardly be found elsewhere. Now it is precisely these students who form the greater number of workers in the two sections in question.

It must also be noted that, in the practical course on institutions, some voluntary students join those who are officially inscribed for the doctorate in history. They become their rivals, and stimulate their ardor. From the beginning the critical exercises have been obligatory for all students of canon law. Some, however, took part in them somewhat reluctantly. But gradually the love of personal investigation has been developed, and very seldom are any found at present who wish to free themselves from collective work.

The historical conferences, though obligatory for none, have generally the largest attendance. During the first years, students from religious orders were seldom found in these different sections. Little by little they have joined the other students. At present their number is large, and in their application to work, they are second to none. Thus there has spread in this intellectual center the wholesome contagion of the spirit of enterprise and of scientific research. We may add that several of these students are foreigners. Thus, in 1904-1905, among the members of the historical seminar were five priests and religious from Holland, a layman from Switzerland, a priest from Saxony, a Benedictine from Germany, a priest and a Recollet from Italy, a Capuchin from England and two from Spain. In 1905-1906, a priest from Holland, two German Benedictines, a Hungarian priest, a layman from Switzerland, two priests and a Recollet from Italy, one Irish and two Spanish Capuchins,

and an American priest. In the past, other nationalities also have been represented in the practical courses. Thus is the study of questions that have an international character made easier and more attractive. New horizons are opened, and bonds of scientific fraternity are established between students of different race, country and temperament. Without anticipating the details on the results to be given later, we may state here that the presence of three foreign students in the historical seminar is due in a large measure to the *Revue d'histoire ecclésiastique*.

There are still other features common to the various groups of the historical department. As they will be considered in their proper place, we shall not insist on them here. Moreover, most of them will appear from the special description of each of these groups to which we now pass.

A. *Critical exercises on the sources.* As the creation of the critical exercises was the starting point of the historical seminar, we must return to the work of Professor Jungmann. As stated already, he created the seminar of ecclesiastical history in November, 1889. The exercises, obligatory for all students in canon law, were also open to all other students in the faculty of theology who wished to make a special study of history. Professor Jungmann himself was the director, and every year he appointed a vice-president and a secretary, both chosen from among the students. The principal duty of the secretary was to present, at the beginning of every academic year, a report of the work done during the previous year. Besides, he transmitted to the members whatever communications the president had to make outside of the meetings, and had charge of the books.

Meetings were held twice a week, and lasted one hour. We shall try to indicate the main features of Professor Jungmann's scientific method. The preference which he frequently manifested for Patristic researches was due to his special studies in Patrology. At the first three months' sessions, he explained the state of the question, the various points of view to be examined, the bibliography on the subject, so as to give a general outline and point out the leading ideas. Then he divided the work among the students.

They had to control and complete the information which had been given by the director, and of which they had taken notes during the meetings. Then the conclusions were drawn up, to be discussed in one of the meetings. If for any reason a subject had not been finished during the year, it was taken up again and completed the following year by some of the old members along with their study of the new subject. The oral lessons of the professor, and the criticism of the works presented by the students gave the director an opportunity of setting forth the principles of the historical method. Every year, the secretary, in his Report summed up the conclusions of these studies. Five reports were published in the *Annuaire de l'Université* (1891-1895). Moreover, three studies were published by the members of the seminar.<sup>1</sup> These monographs were received very favorably by the learned public. Thus, on the publication of the study *De aleatoribus* J. B. de Rossi wrote to Professor Jungmann: "I have been impressed very favorably by the publication of the first of the critical studies of the seminar of ecclesiastical history which you have founded recently in the University of Louvain. I have expressed this opinion publicly in the academic conferences on Christian archeology."

Since my appointment to the chair of ecclesiastical history to succeed Professor Jungmann, the critical exercises on the sources which originally constituted the seminar of ecclesiastical history have been continued and developed. But at present they form only one of the three sections of the historical seminar. They are still especially intended for the students of canon law. The organization is practically the same for the recruiting of members. A report is still published every year in the *Annuaire*. But instead of two weekly meetings of an hour each, there is but one, which lasts two or even three hours.

These meetings are held in the library of the historical seminar. At the first meeting the director explains briefly

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<sup>1</sup> Cf. UL, p. 382. In addition to the information given in the *Rapports*, an account of the subjects treated during the first five years of the seminar of ecclesiastical history will be found in P. Fredericq, *op. cit.*, pp. 274-276.

the purpose of the seminar, indicates the subject to be treated, the general points of view, and the new aspects of the question, and distributes the work at once. Frequently the old members are given the subject of study before the summer vacation. The first step for the students consists generally in reading one of the most recent works on the matter, or, when there is no such work, a work on some similar question. Thus, under the professor's guidance and control, the student becomes accustomed to find out for himself the actual state of science, the views accepted so far, the sources and the main works of reference which he has to examine, verify, criticize, complete, or rectify. This enables the student to prepare a provisional list of the questions to be answered, and gives him the first bibliographical information, which must be completed later according to the general principles of bibliographical research. With the help of these works and of the researches already made, the student examines critically on every point the various questions of origin, authority, and interpretation, and thus considers every aspect of his subject. After this analytical research, he draws up a final plan and writes his own paper. At every meeting, this work is examined minutely. All members have to submit to an examination of conscience. What were they to do? What have they done? What remains to be done? To these three questions each one is frequently asked to give an answer.

When the work has progressed sufficiently, the members present the results of their studies. In order to proceed with greater clearness and precision, and also to enable other members to follow more easily, a detailed plan is submitted to them. While presenting his results, the student must show how he has proceeded, justify every statement by proofs from the sources or from subsequent authors, place before the eyes of his fellow members the works which he quotes, read and criticize the passages to which he refers. After, or even sometimes during this presentation, the president calls upon each member to make his observations or ask for further explanations. Then he gives an appreciation of the criticisms made, approves, corrects or completes them. Fre-

quently he avails himself of this opportunity to explain where the principles of method have or have not been applied, and to call attention to further desiderata. This process goes on until the student reaches a definitive result. For these exercises aim at the production of a complete study requiring the application of all the principles of the historical method. In addition to these exercises on criticism, at every meeting, the director indicates the recent historical publications of importance and the last numbers of the reviews, which the students, after the meeting, may examine at leisure.

B. *Historical conferences.* The critical exercises which we have just mentioned are especially intended for only some of the students in the faculty of theology, namely the students of canon law. To initiate all the students in personal work without obliging them to spend at it the long time required by researches on the sources, I established, in October, 1896, the historical conferences. They consist especially in the methodical study of authors. Their primary object is to perfect the historical training of students for whom history is only an auxiliary branch. From the theoretical courses the students obtain a general idea of facts and institutions. By means of the courses on the introduction to Church history they are made acquainted with the principles of method. The discussions of various authors in class, and the examples explained in the course of introduction give them a certain familiarity with standard writers. Nevertheless, in order to be profitable, this study must receive special attention. It is important for the students to learn how to appreciate the value of the works which they will have to use later, and to become accustomed to derive fruit from the reading of the masters. Moreover, through such a critical study of historical works, the members of the historical conferences not only become capable of forming a judgment on their value, but also imperceptibly assimilate the principles of method. So much so that many have passed of themselves from the reading of the authors to the direct study of the sources. Finally these conferences complete the lectures on Church history. For this reason they are chosen from the matters taught during the preceding year. In the

theoretical courses the amount of matter is so great that several questions are gone over very rapidly, or merely indicated. Such questions form the subject matter of a more detailed study in the conferences. Such a choice also, by placing the students at once on familiar ground, renders them capable of a deeper study of the subject. In order to combine the interests of optional work and of the necessary academic examination on obligatory branches, the program of the conferences is determined, and the matters of study are distributed in the beginning of July, before the summer vacation, and thus the students are enabled to devote a part of this time to the study of some important work. For a similar purpose, and also in order to proceed gradually, the members are not obliged to present and discuss a subject except during the second and third years of their theological studies. In addition to these critical exercises, the conferences are devoted to examining, and making abstracts of, the reviews, giving information on collections, indicating new publications, etc.

Meetings are held once a week during the first two terms, from 8:15 to 10 P. M., in a large and beautiful hall of the Pontifical College. As a rule, every session begins with the analysis of a review or collection, the announcement of new publications, or an exchange of views on some historical question. Then the member appointed for the day presents orally, but with the help of his notes, the conclusions of his researches. A polygraphed plan of his study, which he must distribute to the other members, contributes to hold their attention and make the conference more useful. Either in the beginning or at the end of his statement, he presents a criticism of the works he has consulted. To make this easier, all the members have at their disposal a series of questions including a systematic classification of all the points of view to be examined in a critical study. At the end of the meeting, the members and the president make their observations. These refer both to the works which formed the object of the study and to the mode of treatment of the subject. A recording secretary, appointed for this purpose, sums up in one of the subsequent meetings the appreciations that have been expressed.

C. *Practical studies on the middle ages.* We have mentioned above the circumstances in which the practical studies on medieval institutions became, since 1895, a section of the historical seminar. All those who are preparing for the doctorate in history must attend this course. It is also followed by some voluntary students from the faculty of theology, or the faculty of law, or some other department. Even during their *candidature*, a certain number of future doctors are generally present at the meetings. The reason is that the exercises for the *candidature* and the practical courses for the doctorate are placed under the same direction; also and chiefly that the director has taken advantage of this fact to grade the education of future doctors, and establish a close connection between the personal studies for the *candidature* and those for the doctorate.

The studies treat of the sources and the institutions of the middle ages. Every year a new period is studied either from original texts or from various authors. Meetings are held once a week and last two hours. At some of these meetings the professor explains the institutions of the period, and this constitutes the theoretical course on medieval institutions. The other meetings are devoted to the presentation and discussion of special questions by the members. We shall not insist on the method followed. According as the object is the study of the sources, or that of the authors, the method is the same as has been described for the critical exercises on the sources of ecclesiastical history, or for the historical conferences.

There is also a collective reading of texts that form the basis of a complete study of some point in the institutions. This is made easier by the polygraphed texts which the director gives to the members. In this common exercise, without neglecting the criticism of the origin and authority of the documents, the historical seminar aims primarily at their analytical and synthetical interpretation.

Our city being essentially medieval, excursions take place from time to time to give the students of this section an opportunity of studying the various vestiges of ancient institutions. Finally as the students are specialists, whatever be

the nature of the exercise and the study, both professor and students endeavor to consider the special point under investigation as a center toward which all notions and principles are made to converge. By this constant application to numerous concrete cases these principles are more easily assimilated.

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As a complement of this second part we have now to mention some general features.

I. It is impossible to describe here the living reality of the practical courses. Only the general features could be outlined in the preceding account. But variations in the details are almost infinite according to the nature of the questions which are adapted as far as possible to the aptitudes and needs of the students; according also to the dispositions of the members and of the professor, and a multitude of other circumstances. The essential point is that professor and students always endeavor to apply to their subject the principles and methods which their special research requires or admits. Hence as many different aspects are to be found in the practical course as there are varieties in the field of methodology and of historical studies. The meetings are not formal. They take place in the afternoon or evening, a time which is favorable to friendly expansion and intercourse. They are like a family gathering, in which the common interests of the favorite study are discussed systematically, it is true, yet with simplicity and cordiality.

II. It is needless to enumerate the questions treated every year in the different sections. They may be found in the *Rapports du séminaire historique* published in every number of the *Annuaire de l'Université catholique de Louvain*. These reports show that in a comparatively short time, a good number of specialists were formed in the various fields of medieval institutions and especially of religious history. And this has proved of great advantage to the vitality of the *Revue d'histoire ecclésiastique*.

III. So far we have spoken only of the work done in common. It must be added that frequently dissertations are undertaken by students. Generally they are but a further

development of a study begun in the historical seminar. In private interviews between student and professor, direction is given to the work, and criticism freely made. Indeed a pleasing result of the practical courses is to establish intimate and lasting relations between the students and the professor, and among the members of the historical seminar. Thus is the drudgery of studies made agreeable by the charm of friendship. How many alumni repeat later that these are the sweetest memories of their university life. In times of difficulty courage is kept up, and obstacles are overcome by this current of mutual sympathy and spirit of fraternal solidarity.

IV. Even during their university courses, the best students may come into contact with specialists whose advice will be useful. In the historical seminar they are given an opportunity of hearing several. A custom has been introduced by which these relations are facilitated, and thus the students are given an advantage similar to that which results from attending successively the courses of various foreign scholars. To close the first term of the academic sessions, a conference on a special point of the historical method is generally given to the assembled members of the three sections by a historian of note. Thus valuable lectures were given by such authorities as Father de Smedt, Dom Morin, Van den Gheyn, Dom Berlière, Professor G. Kurth, and by former members of the historical seminar, like Professor H. Van Houtte of the University of Ghent, and Father Laenen, archivist of the Archdiocese of Malines. Several professors and the Right Reverend Rector generally honor the assembly with their presence.

V. Finally, if it shows real worth, the work done during the year is published. A scientific organ is at the disposition of the former and the actual members of the seminar, through which they may become acquainted with the constant progress of history, and in which they may publish the results of their personal researches. This gives occasion to their collaboration in several periodicals, and leads to the foundation of a collection, and of a special review of which we shall speak a little later.

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As a fit crowning of this whole organization it would be highly desirable that such students as have been most distinguished in their personal work should have the facility of perfecting themselves by scientific travels and chiefly by a stay in Rome. This is possible for doctors of philosophy when they are successful in competitions for traveling prizes. But, so far, there exists in the Eternal City no institution adapted to the needs of former students of theology. In 1905, however, Rev. M. Vaes, a former member of the historical seminar, was appointed rector of Saint Julien des Flamands in Rome. He is thus enabled to serve the historical interests of his Alma Mater. It is also to be hoped that the Belgian Historical Institute in Rome will enroll among its members the most deserving doctors of the faculty of philosophy and letters. And this the more in view of the fact that the first suggestion for the creation of a Belgian institute in Rome came from the director of the historical seminar.

C. *The Results.* This organization has been productive of many results. Since the foundation and the development of the practical courses, the students have given evident manifestations of their activity and their taste for personal work. Into the faculty of theology especially a new life has been infused. The results of the practical courses may be seen by glancing over the publications issued directly by the historical seminar. It is impossible to give a detailed list here. We must limit ourselves to mentioning the main groups.

I. *Rapports sur les travaux de Séminaire historique.* A report is published every year in the *Annuaire de l'Université catholique de Louvain* (from 1889 to 1894 under the title *Rapports sur les travaux du séminaire d'histoire ecclésiastique*). Sixteen reports have been published. They contain the list, and frequently a summary of the main questions treated in each of the three sections. Since 1901 they contain also the list of the works published during the year, even if they were done before that time in the seminar.

II. Various historical publications besides the collections here mentioned. A list may be found in the reports on the work of the historical seminar, and in V. Brants: *Uni-*

versité catholique de Louvain, *Bibliographie*, pp. 382 ff., first supplement, p. 42, second supplement, p. 47, third supplement, p. 50 (Louvain 1900, 1901, 1904 and 1906).

III. Dissertations published in the *Recueil des travaux publiés par les membres des conférences d'histoire et de philologie*, 2nd series. The first seven numbers were published by members of the historical conference founded by Professor Chas. Moeller. As a consequence of the extension of the practical courses, the *Recueil* has also enlarged its plan, and now contains the works published by the members of the practical courses under the direction of Professors F. Bethune, A. Cauchie, G. Doutrepont, R. Maere, Chas. Moeller and E. Remy. We give here the publications prepared in the historical seminar and contained in this *Recueil*:

J. Laenen, *Le ministère de Botta Adorno aux Pays-Bas autrichiens pendant le règne de Marie Thérèse, 1749-1753*, Anvers, 1901.

C. Leclère, *Les avoués de Saint-Trond*, Louvain, Paris, 1902.

J. Warichez, *Les origines de l'Église de Tournai*, Louvain, Paris, 1902.

C. Terlinden, *Le pape Clément IX et la guerre de Candie, (1667-1669), d'après les archives secrètes du Saint-Siège*, Louvain, Paris, 1904.

L. Vander Essen. *Étude critique et littéraire sur les Vitae des saints mérovingiens de l'ancienne Belgique*. Louvain, Paris, 1907.

Dom. Chr. Baur, O. S. B., *S. Jean Chrysostome et ses œuvres dans l'histoire littéraire*. Louvain, Paris, 1907.

To the practical studies on the middle ages must be added the two following dissertations for the doctorate. H. Van Houtte, *Les Kerels de Flandre. Contribution à l'étude des origines ethniques de la Flandre*, Louvain, 1898. (*Recueil de travaux 1<sup>re</sup> série, fasc. 6.*)

P. Van den Ven, *S. Jérôme et la vie du moine Malchus le Captif*, Louvain, 1900.

The historical seminar had an influence also, though less marked, on the following works:

H. Van Houtte, *Essai sur la civilisation flamande au commencement du XII<sup>e</sup> siècle d'après Galbert de Bruges*, Louvain, 1898. (*Recueil de travaux, 1<sup>re</sup> série, fasc. 7.*)

A. Bayot, *Le roman de Gillion de Trazegnies*, Louvain, 1903 (*Recueil de travaux, 2<sup>e</sup> série, fasc. 12.*)

C. Liégeois, *Gilles de Chin: l'histoire et la légende*, Louvain, 1903. (*Recueil de travaux, 2<sup>e</sup> série, fasc. 11.*)

R. Lemaire, *Les origines du style gothique en Brabant, 1<sup>re</sup> partie. L'architecture romane*, Louvain, 1906 (*Recueil de travaux, 2<sup>e</sup> série, fasc. 15.*)

IV. Dissertations for the doctorate published in the Faculty of Theology:

A. Van Hove, *Étude sur les conflits de jurisdicition dans le diocèse de Liège à l'époque d'Erard de la March (1506-1538)*, Louvain, 1900.

G. Voisin, *L'Apollinarisme, Étude historique, littéraire et dogmatique sur les débuts des controverses christologiques au IV<sup>e</sup> siècle*, Louvain, Paris, 1901.

Th. Van Oppenraaij, *La prédestination dans l'Église Réformée des Pays-Bas depuis l'origine jusqu'au synode national de Dordrecht en 1618 et 1619*, Louvain, 1906.

The influence of the historical seminar has been extended to the majority of dissertations published for the doctorate in theology or in canon law since 1898 (cf. CUL-Bibl. p. 4, 1<sup>er</sup> suppl. p. 2, 3<sup>e</sup> suppl. p. 2), and more especially to the following:

A. Bondroit, *De capacitate possidendi ecclesiae necnon De regio proprietatis vel dispositionis dominio in patrimonio ecclesiastico aetate merovingica (a. 481-751)* Vol. I. Louvain, 1900.

A. Michiels, *L'origine de l'épiscopat*, Louvain, 1900.

C. Van Crombrugghe, *De soteriologiae christiana primis fontibus. Examen historico-theologicum*, Louvain, 1905.

V. *Revue d'histoire ecclésiastique*. With a view to permanently promoting and encouraging the scientific ardor of the members, there was added to the collection mentioned above the *Revue d'histoire ecclésiastique* (founded 1900), edited by Professors A. Cauchie and P. Ladeuze. Its program includes the history of all Christian peoples from the

time of Christ to the present day, and all manifestations of the external and the internal life of the Church. Every number of the *Revue* contains (1) original articles on various questions of Church history; (2) the analysis and criticism of the most important publications on Church history; (3) information of all kinds on the progress realized in this field; (4) a bibliography as complete as possible of books and articles on the Church in the past, together with the indication of the most important criticisms of them. From 1900 to 1905, six volumes 8vo of 886, 1043, 1263, 845, 996 and 973 pages have appeared. In addition to these, since 1903, three volumes of bibliography have been published of 480, 520 and 680 pages. At present the *Review* forms two large volumes a year: one contains original articles, reviews of books and chronological notices; the other, the systematic bibliography of Church history. From its first appearance it was received most favorably in scientific circles. This is shown by many testimonies of historical publications.<sup>1</sup> In one of the best French critical periodicals we find the following passages: "Our readers will allow us to remind them of the existence for some time, namely since 1900, of another review of religious studies which has fulfilled all its promises, and whose success is complete. We mean the *Revue d'histoire ecclésiastique*, edited by Professors A. Cauchie and P. Ladeuze of the Faculty of Theology at Louvain."<sup>2</sup> Of all Belgian reviews of history it was the only one to receive a gold medal at the International Exposition of Liege in 1905.

VI. Competitions. By these publications several young

<sup>1</sup> *Revue des questions historiques*, vol. LXVIII (1900), pp. 605-606; *Bibliothèque de l'École des Charles*, vol. LXI (1900), p. 409; *The Catholic University Bulletin*, vol. VII (1901), pp. 112-113; *Literarische Rundschau für das katholische Deutschland*, vol. XXVII (1901), p. 55; *La Ciudad de Dios*, vol. LIV (1901), p. 316, vol. LX (1903), p. 415; *Historisches Jahrbuch*, vol. XXII (1901), p. 162; *La civiltà cattolica*, vol. II (1901); *Jahresberichte der Geschichtswissenschaft*, Berlin, 1902-1903; *Revue historique*, vol. LXXXI, p. 355; *Revue critique d'histoire et de littérature*, vol. LV (1903), p. 298; *Revue de l'instruction publique en Belgique*, vol. XLIV (1901), pp. 453-454; vol. XLVII (1904), p. 65; Ed. Ned, *Bulletin critique*, 2e série, vol. VI (1900), p. 555; vol. XI (1905), p. 599; *Internationale Wochenschrift für Wissenschaft, Kunst, und Technik*, 1th June 1907; P. Batiffol, *Questions d'enseignement supérieur ecclésiastique*, p. 118, n. 1. Paris, 1907.

<sup>2</sup> *Bulletin critique*, Paris, October 25, 1905.

authors won prizes in university competitions or were successful in competitions for traveling prizes. In 1905, out of eleven competitors of various faculties of philosophy and letters, the two traveling scholarships founded by the law of 1890 were won by two members of the historical seminar. Generally they are the same authors whom we mentioned when we spoke of the results of the practical courses in the faculty of philosophy and letters. No doubt the number of these successes would be much larger if the competitions were open to students of the Faculty of theology.

VII. Functions and collaborations. Publications and successes are only a part of the results. The seminar has produced champions of historical science who, in their turn, preserve and spread the spirit of study and method. At present among the former members of the historical seminar are found six professors in the faculty of theology, one professor in the faculty of law, two professors and one assistant professor in the faculty of philosophy, all in the University of Louvain; one *chargé de cours* in the University of Ghent, one professor in the faculty of theology of the Catholic University of America, many professors in seminaries, scholasticates, and colleges of Belgium and other countries, several professors in Royal Atheneums, numerous state-archivists in Belgium and Holland, many contributors to the *Revue d'histoire ecclésiastique*, two directors of the *Archives belges*, most of the members of the new board of editors of the *Annalectes pour servir à l'histoire ecclésiastique de la Belgique*, many collaborators of the quarterly *Annales de la société d'émulation* for the study of Flemish history and antiquities, several editors of the *Musée belge*, and a number of contributors to the *Commission royale d'histoire*, *Revue de l'Instruction publique*, *Muséon*, *Byzantinische Zeitschrift*, *Römische Quartalschrift*, *Revue des questions historiques*, *Catholic University Bulletin*, *Dietsche Warande en Belfort*, *Taxandria*, *Revue bénédictine*, *Revue des bibliothèques et des archives de la Belgique*, *Revue néo-scolastique*, *Mouvement sociologique*, *Revue de l'art chrétien*, *Revue biblique*, *American Catholic Quarterly Review*, etc.

Whatever be their present place in life, former members of the historical seminar retain, as a general result of their training, an enlightened zeal for science. Having been brought into closer touch with the progress of civilization, they are also readier and better qualified to contribute to it. Thus in its own field the historical seminar shares in the expansion of national activity awakened by Belgian independence. It stimulates the efforts of young minds in a branch which is eminently adapted to our national character. It also awakens and develops efforts which, within the nation itself, contribute to its intellectual progress, and without, while gaining valued sympathy from scientific authorities, contributes with them to the increase of the scientific patrimony of humanity and the Church.

This, in fact, has been publicly recognized on several occasions by famous foreign scholars. Thus recently in reviewing the collection presented to Professor Kurth on the occasion of the 25th anniversary of the foundation of his practical course of history, Monsignor Ehrhard, then professor in the University of Vienna, wrote as follows concerning the reports of the various practical courses:<sup>1</sup> "The most stimulating report is unquestionably that of Professor Cauchie, the director of the seminar of Church History in the Catholic University of Louvain. This seminar, the most recent on the list, is able nevertheless to record remarkable results . . . I recommend the reading of this commemorative publication to all those who are desirous of becoming acquainted with the inner organization of scientific seminars, and especially to those who entertain suspicions, and may be opposed to special seminars of scientific theology. Perhaps this book will show that such institutions deserve a better judgment, altogether different from that which one may be inclined to pass on them."

About the same time, no less significant praises came from France. In a lecture delivered in a general meeting of the historical seminar in 1901, the eminent rector of the Catholic

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<sup>1</sup> *Allgemeines Literaturblatt*, vol. CX (1901), p. 205.

Institute of Toulouse, Monsignor Battifol, said:<sup>1</sup> "We follow with great interest the reports published every year of the work done by the historical seminar. . . . A seminar such as this—it may be compared to the Ecole des hautes études philologiques et historiques of the Sorbonne—is a workshop to which whoever feels in himself the vocation to be a historian comes to study. Vocation indeed is indispensable, but a seminar like this is fit to try and develop a vocation. That good workmen are produced by this education, capable in turn of excellent productions, was long ago demonstrated by the former members of your seminar. Allow a stranger to extend to you his heartfelt congratulations."

#### CONCLUSION.

This rapid glance at the history of the historical department in Louvain is very incomplete. Yet is it not sufficient to establish by facts that, in the field of historical studies, the new Alma Mater has worthily fulfilled her scientific, religious and national mission? When we consider that the Catholic University is in no way supported by public funds, but only by the free gifts of Catholics, is not its success wonderful indeed?

Imbued with the Catholic spirit, cordially loyal to national institutions, devoted to the interests of science and progress, it is, to use Godefroid Kurth's expression, "the strongest scientific citadel erected by the Church in the nineteenth century."<sup>2</sup> A radiating center in the intellectual and moral orders, it has in a large measure contributed to the development and grandeur of the Belgian nation.

Hence when, on May 8, 1904, the staff of professors and two thousand students were assembled in the *Halles* to greet His Royal Highness, Prince Albert of Belgium, they might well be proud to hear him utter these memorable words which partly refer to historical sciences:<sup>3</sup> "Few are the univer-

<sup>1</sup>*Bulletin de littérature ecclésiastique*, vol. III (1901), p. 67.

<sup>2</sup>*Archives belges*, vol. II, p. 15, Liège, 1900.

<sup>3</sup>UCL-An., 1905, p. lxxix.

sities which, like yours, may boast a glorious past of almost five centuries. . . . No sacrifice is too great for you, when it is question of maintaining your position in the front rank of progress, or of creating new accommodations required by modern science which numbers among you so many competent authorities. Faithful to these beautiful traditions, and conscious of its high mission, the University finds the secret of its strength and prosperity in endeavoring to promote equally scientific and national life."

The era of progress is not yet closed. During the jubilee celebration in 1905, the International Congress of Economical Expansion, held at Mons, proposed certain improvements in the teaching of history. The University of Louvain will be careful to follow closely these reforms.

May then the new generations preserve and increase the noble heritage of labor and honor of their Alma Mater. May they always keep in mind these other words of the future king of Belgium: "This glorious past is a precious encouragement for the present; it will be the fruitful source of still greater things in the future."

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## IRISH TEACHERS IN THE CAROLINGIAN REVIVAL OF LETTERS.

(CONTINUED.)

Contemporaneous with the Irish colony at Liège was the no less important Irish colony at Laon. That very ancient center of Christianity in France had, as early as the sixth century, been the scene of the missionary activity of the wandering Celt. Thither in the ninth century, flocked many of those scholars whom Eric of Auxerre described as a "herd of philosophers" from Ireland. Eric himself studied there, and had for his teacher *Elias*. This Elias was, apparently, one of those who changed their native names for the latinized form of a scriptural name. That he was an Irishman is proved by the testimony of Gautbert (tenth century), which occurs in a Leyden manuscript,<sup>1</sup> to the effect that "Elias, of the same nation as John the Scot (Scotigena), taught Eric (of Auxerre) and, as a reward for his learning (sapientia), was made Bishop of Angoulême." Another contemporary document published by Delisle<sup>2</sup> gives Elias as bishop of Angoulême, and a third contemporary witness, Ademar (in the third book of his *Histories*), tells us that the celebrated Theodulf of Orleans had for "his heir in philosophy" Elias the Irishman, Bishop of Angoulême. The first mentioned document goes on to enumerate the members of the Laon colony, and among the names that occur are *Daoch*, *Israel*, *Egroal*, *Gono*, and *Remi*, the successor of Eric at the school of Auxerre. Of these, all except the last two were Irish. From other sources we know that among the scholars at Laon were *Martin*, *Luido* and *Duncan, or Dunchad*. Martin was beyond doubt, an Irishman; for the Annals of Laon have the following entry under the year 875: "Martin the Irishman

<sup>1</sup> Univ. of Leyden Ms. 2400, fol. 147 vo and 148 ro.

<sup>2</sup> *Notices et extraits*, XXXV, pt. I, 311.

fell asleep in the Lord.”<sup>1</sup> He wrote poems in Greek which bear his name and in which he styles himself “a Greek.”<sup>2</sup> There may be some doubt as to the nationality of Luido; but Dunchad was certainly an Irishman and a bishop. While teaching at St. Remigius’ at Rheims, Dunchad composed a commentary on the astronomical section of the work of Martianus Capella on the seven liberal arts. The commentary exists, in part, at least, in a tenth century manuscript in the British Museum,<sup>3</sup> and is there entitled distinctly “COMMENTUM DUNCHAT (H superser) PONTIFICIS HIBERNIENSIS QUOD CONTULIT SUIS DISCIPULIS IN MONASTERIO SCI. REMIGII DOCENS SUPER ASTROLOGIA CAPELLAE, etc.” By a strange misreading of DUNIS for DOCENS, O’Connor<sup>4</sup> interprets the title to mean that Dunchad taught at Down. The authors of *l’Histoire littéraire* are at a loss to account for Dunchad’s journey to France; they consider it to be undeniable that he taught at Rheims, but cannot determine whether he was bishop of an Irish or of a French see; indeed it is not necessary to suppose that he was bishop of any diocese.<sup>5</sup> Besides mentioning the astronomical commentary they tell us of another work of Dunchad, a book of “observations” on Pomponius Mela, in which he tried to give his pupils a taste for geography, “then so universally neglected.” This Dunchad is not to be confounded with Duncan, or *Donnacan*, another Irishman, who, according to the *Chronicon Scotorum*, was son of Maeltuile, was a scribe and an anchorite, and died in Italy in 843. To the school of Laon belonged also John Scotus Eriugena and his brother Aldhelm, of whom mention will be made later.

From Laon sprang the school of Auxerre. The city of St. Germain had, even in the earliest times, been associated with the legendary accounts of the life of St. Patrick. And when, in the ninth century, Eric and Remi learned profane wisdom from the Irish teachers at Laon, Ireland was simply

<sup>1</sup> “Martinus hibernus in Christo dormivit,” *M. G.*, SS., XV, 1294.

<sup>2</sup> *Poet. Aevi Carol.*, III, 686 n. and 693.

<sup>3</sup> Ms. Royal Library 15 A XXXIII, saec. X., fol. 3.

<sup>4</sup> *Rerum Hib. Scriptores*, 1826, IV, 169.

<sup>5</sup> *Hist. liter. de la France*, VI, 549 ff.

making return for the sacred lore which St. Patrick was supposed to have received at the school of St. Germain. The school of Auxerre is well known in medieval history as an important center of literary and philosophical activity. There Eric and Remi, following in the footsteps of their Irish teachers at Laon, expounded the text of Martianus Capella and the treatises of the Latin grammarians, and showed in their own writings the influence of Eriugena, Elias and Israel. Perhaps it should be added here that, besides the Israel who taught at Laon, there was another *Israel*, also an Irishman, who, in 947, was present at the Council of Verdun. He was a monk of the monastery of St. Maximin of Trier, and, as the teacher of Bruno of Cologne, influenced the educational reform of the Rhineland in the tenth century. Of his pupil, Bruno, it is said that he carried his books about with him as the Hebrews carried the Ark of the Covenant. Mention should also be made of the curious manuscripts found at Laon, which date from the time of the Irish settlement there. Among them are a glossary (an explanation of words) attached to a Greek grammar, written, probably, by the Martin of whom we have already spoken, a Greek lexicon, and a Hebrew alphabet, with explanations. These are very interesting specimens of early medieval knowledge of Greek and Hebrew, and are highly prized by modern students of philology.<sup>1</sup>

Charles the Bald, who, after the treaty of Verdun, (842), reigned over the Western half of the empire, and from 875 to 877 bore the title of emperor, emulated the example of his grandfather, Charlemagne, as a patron of letters. During his reign Irish scholars flocked in great numbers to the Continent. The monarch was fond of discussing knotty questions, and had a keen taste for the subtle disputation to which the Irish dialecticians were devoted. Encouraged by his patronage, the Irish monks migrated in so great numbers to France that hostellries were built for their exclusive

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<sup>1</sup> Cf. Bellesheim, *op. cit.*, I, 360; in *Notices et extraits*, XXIX, pt. 2, pp. 1 ff., will be found an interesting account of one of these mss. in which Irish words occur.

use.<sup>1</sup> The most eminent of these, the scholar who found most favor with the emperor and attained the highest fame as a learned man, was *John Scotus Eriugena*. From the time when he first set foot in France (about 845), he was recognized as the most accomplished linguist in the empire and one of the ablest theological thinkers in the world of Latin Christianity. At the emperor's request he translated from the Greek the works of the Neo-Platonic writer known as *Pseudo-Dionysius*, and at the invitation of some of the prelates of the Church in France he entered into the controversy then waged concerning the theory of Predestination propounded by the monk *Gotteschalk*. According to a tale first told by *William of Malmesbury* and since often repeated, the emperor, on one occasion, asked the Scot, who sat opposite him at table, "What is the difference between a Scot and a sot?" "The table is all that is between them just now," promptly answered the royal guest. Of John's extraordinary learning, of his profound, though heterodox, philosophical interpretation of nature, of his theological errors, of his ingenious poems, in which Greek and Latin are often intermingled in the most bewildering fashion, the historians of medieval philosophy, theology and letters have treated at great length. It will be sufficient here to call attention to what is new in the literature, already vast, which has grown up around the biography and criticism of John the Scot. First, with regard to the name. It is now proved by a careful examination of the manuscripts that, while "John the Scot" was the only name by which he was known to his contemporaries<sup>2</sup> the name by which he called himself, and by which he was known to the earliest copiers of his translations was "Eriugena." This form is to be preferred to "Erigena" and "Ierugena," both because, as Professor *Baeumker* has shown,<sup>3</sup> it has in its favor the authority of the oldest manuscripts, and also because it is the more correct philological compound, its

<sup>1</sup> The Council of Epernay (846) speaks of "Hospitalia Scottorum, quae sancti homines illius gentis in hoc regno construxerunt." *M. G., Legg.*, I, 390.

<sup>2</sup> "Johannes Scottus," and rarely "Scottigena."

<sup>3</sup> *Jahrb. f. Philosophie u. spek. Theol.*, VII, 346 and VIII, 222.

meaning being "a native of Erin." Recent investigation has also shown that Eriugena is not the author of the satirical poem so long ascribed to him, in which the manners and customs of ecclesiastical Rome are mercilessly arraigned. The poem is now known to have been written by a Neapolitan grammarian about the year 878.<sup>1</sup> That there was, however, a keen edge to John's wit is evident from his epitaph on a miserly bishop, Hincmar by name, "who never did a noble deed, *till he died.*"<sup>2</sup> It has also been shown, in recent times, that Eriugena had disciples, not only among his contemporaries, such as Elias, Bishop of Angoulême, Wiebald, Bishop of Auxerre, Martin, and Luido of Laon, and Eric and Remi of Auxerre, but also in subsequent times among the Cistercians.<sup>3</sup> Finally, Dr. Rand, Assistant Professor of Latin at Harvard, has published (Munich, 1906), the glosses which are found in so many ninth and tenth century copies of Boethius' *Opuscula Sacra*, and shown that they are to be ascribed to John the Scot.<sup>4</sup>

From an entry in a book preserved in the National Library of Paris it appears that there was at Laon in the middle of the ninth century a certain "Aldhelm, brother of John the Scot." Notwithstanding the Anglo-Saxon form of the name, this student at Laon is believed by critics to have been John's brother in the literal sense, and, therefore, one of the Irish colony at that place.

Another Irish teacher who attained prominence and enjoyed royal favor at the court of Charles the Bald was *Manno*, at one time Master of the palace school, and, probably, Eriugena's successor in that post. He was head of the

<sup>1</sup> Cf. *Poet. Aevi Carol.*, III, 554 ff.

<sup>2</sup> *Hic jacet Hincmarus cleptes vehementer avarus*  
*Hoc solum gessit nobile, quod perii.*

(*Poet. Aevi Carol.*, III, 553.)

<sup>3</sup> Cf. Baeumker, in *Jahrb. f. Philosophie u. spek. Theol.*, VII, 346 ff.

<sup>4</sup> The manuscript tradition of Eriugena's works is still but imperfectly known. In 1900 Schmidt discovered two hitherto unknown MSS. of Eriugena's principal work, *De Divisione Natura*, in the Library of Bamberg, and in 1905 the present writer discovered a tenth century copy of a portion of the same work in the Library of the British Museum, viz., Harleian 2506, sacc. X. It is a condensation, by excerpts, of Eriugena's treatise. The catalogue describes it as "a fragment of a dialogue of some Christian philosopher!"

Chapter at St. Oyen in Burgundy in 870.<sup>1</sup> He died in 880. Manno had among his pupils at the palace school many of the most distinguished ecclesiastics of the time, such as Bishops Stephen, Mancio and Ratbold. By an inexcusable error arising from Manno's knowledge of Greek, the Jesuit writer Dessel in his *Bibliotheca Belgica* (Louvain 1643) affirms that Manno was of Greek nationality, a blunder which is repeated by Stöckl in his *Geschichte der Pädagogik*. Dümmel has published<sup>2</sup> a letter which after referring to "the doctrine of John the Scot" in the matter of the accent of a Greek word, goes on to say, "When I was at the palace at Compiègne, Manno told me the meaning of *mechano* and *mechania* (leg. *mechanica*)."<sup>3</sup> The letter was written about the year 870, and is interesting not only for the mention of Manno, but also for the light it throws on the educational, scientific and general cultural conditions at that time.<sup>4</sup>

Before we turn from the northern kingdoms of the empire to study the foundations of Irish schools in the southern provinces, we must notice, if only briefly, the Irish teachers who found their way to the various ecclesiastical settlements in Lorraine and the neighboring countries. In the diocese of Metz, the monastery of Vassor (Vallis decor, Walciodus) was founded by Irish monks in the ninth century and had for its first abbot *Maccallin*.<sup>4</sup> In 950 Maccallin was succeeded by *Cadroe*, who, though a Scotchman, was educated in Ireland. To Cadroe succeeded *Fingan*, to whom was entrusted, later, the monastery of St. Symphorianus at Metz.<sup>5</sup> In Ghent "the holy Irish Abbot *Columban*," (died 987), in Burgundy *Anatolius* and *Maimbod*, and in Cologne *Mimborinus* renewed in the tenth century the monastic spirit which had first been implanted in those regions by Irish missionaries three hundred years previously.

<sup>1</sup> He is mentioned in a document of that year as "praepositus cenobii Sti. Eugendi." D'Achery, *Specil.*, XII, 135.

<sup>2</sup> *Neues Archiv*, XII, 346; *M. G.*, *Epp.*, VI, 183.

<sup>3</sup> See *Hist. liter. de la France*, V, 658; Dümmel, *Östfr. Reich*, II, 650; *Rhein. Mus. f. Philol.*, N. F., XLVIII, 284-9.

<sup>4</sup> *M. G.*, *SS.*, XIV, 511, 512.

<sup>5</sup> Bellesheim, I, 307; *M. G.*, *SS.*, IV, 668.

Among the most famous of all the Irish foundations of learning in Europe were those which in the ninth and tenth centuries flourished in the country of the Allemanien in Southern Germany. At Rheinau, on the Rhine, about five miles above Schaffhausen, there appeared about the middle of the ninth century *Fintan*, or *Findan*. *Fintan* was born about the year 800 in Leinster; while still a youth he fell into the hands of the Danes, was taken to the Orkney Islands, escaped to France, made a pilgrimage to Rome, returned to Switzerland under the patronage of Count Wolf, and in 851 was made Abbot of Rheinau. There he died in 878. This Irish exile spending his lonely vigils among the hills of the Allemanien heard voices of angels and demons calling to him through the night. And the language of the spirits was the ancient tongue of the Gael. Fortunately, the author of the *Life of St. Fintan*, written in the tenth century, was an Irishman, who could remember and write down the words spoken in the vision to the saint, and the words, as recorded by him are among the very oldest specimens of the Irish language that have come down to us.<sup>1</sup> There were Irishmen at Rheinau, however, even before the time of *Fintan*, as is evident from the records of the monastery. This fact accounts for the presence at Schaffhausen of a celebrated Irish manuscript, Adamnan's *Life of Columba*, transcribed by Dorbene, Abbot of Iona (died 713). The manuscript was discovered in 1851 by Dr. Keller. It had lain, how long no one can tell, at the bottom of a heap of rubbish on an old book shelf in the public library of Schaffhausen.

Not far from Rheinau, situated on Lake Constance, was the still more celebrated monastery of Reichenau (Augia dives), which, during the early middle ages, was seldom without a number of Irish monks within its walls.<sup>2</sup> Thither, in the ninth century, during the reign of Abbot Walahfrid, came Irish scholars, teachers of Greek, who inaugurated a period of literary activity and brought with them many valuable

<sup>1</sup> Cf. *Vita Sti. Findani*, *M. G.*, SS., XV, 502; Zimmer, *Glossae Hib.*

<sup>2</sup> Its founder, St. Pirmin, was, in all probability, an Irishman. See Sommerlad, *Die wirtschaftliche Thätigkeit der Kirche in Deutschland* (Leipzig, 1900), I, 222.

manuscripts. And, despite the numerous incursions of the Hungarians, despite the repeated destruction of the monastery and its library by fire, Reichenau continued to be one of the most important centers of the book industry in Germany. The manuscripts now in the library of Carlsruhe are the remnants of the literary treasures amassed by the monks at the abbey of Reichenau.<sup>1</sup> Unfortunately, we do not know the names of these Irish teachers and scribes. For instance, we have no record of the name of the Irishman who was the teacher of the abbot Erlebold (823-838) at the beginning of the literary era of the monastery. It will be remembered that it was at Reichenau Walahfrid wrote of the "Irish, to whom the habit of travel has become a second nature."

Reichenau's fame, great as it was, was outshone by that of the neighboring monastery of St. Gall. This monastic retreat, situated in the heart of the Alpine range above Lake Constance, was founded in the seventh century by St. Gall, the companion and countryman of St. Columban. It became during the ninth century the favorite stopping place for Irish pilgrims, who in their journeys to and from Rome and the Holy Land, loved to linger round the shrines which contained the sacred relics of their own saints, such as Kilian, Columban and Gall. Two such pilgrims, *Moengal* (called in Latin *Marcellus*), and his uncle, *Marcus*, a bishop, returning from Rome, in the year 841, were induced to remain at St. Gall and, becoming members of the community (this is not certain in the case of Marcus), donated all their books to the monastic library. Moengal had been Abbot of Bangor; that is, if he is the same person as the Moengal mentioned both in the *Annals of the Four Masters* and in the *Annals of Ulster*. His influence as a teacher was evidently appreciated at St. Gall; for he was placed at the head of the "inner school" (for the training of clerics, the future monks of St. Gall, while Iso, the representative of the learning of Fulda, was given charge of the "outer school" for the education of lay students). Moengal's activity as a teacher continued

<sup>1</sup> Cf. Zimmer, *Glossæ Hib.*; Adamnan's *Life of Columba*, ed. by Reeves.

until 871, the date of his death.<sup>1</sup> He had for pupils, Notker, Tutilo, Ratpert, Hartmann and Waldramm. We are told expressly that he taught the seven liberal arts as well as theology, and that, under his guidance, the monks of St. Gall became proficient in the art of music. Indeed, the achievements of his pupils are the best tribute to his success as a teacher. Notker's activity in the various departments of sacred and profane learning are well known; especially is he noted for his use of the vernacular (Old German) in many of his writings—most important material for the study of German philology. Tutilo was the artist of the group; we are told that he attained extraordinary proficiency in the use of stringed instruments (the harp?), and the visitor to St. Gall can still see and admire his carvings in ivory. Fortunately these men found in the writer of the *Annals of St. Gall* a faithful chronicler of their daily life, and, thanks to him, we can form a vivid detailed picture of the group of scholars: Notker, surnamed the Stammerer, the student of logic and translator of Boethius; Tutilo, the poet, musician, painter and sculptor; Waldramm, the librarian of the monastery, and poet; Salomon and Hartmann, both of whom were afterwards bishops. These were accustomed to gather, at night, in the writing-room (*scriptorium*), to discuss their literary projects; and when their enemy, Sindolf, the *reformatarius*, who suspected that their midnight gatherings had something to do with the "dark art," was caught playing the spy, the sons of learning were not slow to mete out to him the punishment which his eavesdropping deserved.<sup>2</sup> Whatever these men achieved in the realm of literature and art they owed, in large measure, to the training they received from Moengal. In the tenth century, *Faillan* and *Clemens*, both Irishmen, were teachers at St. Gall. The former is distinctly styled "head of the school" (*magister scolarum*); he died

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<sup>1</sup>It is, I suppose, unnecessary to say that the picture of Moengal presented in Von Scheffel's popular romance, *Ekkehard*, has no claim to historical accuracy or even to historical probability.

<sup>2</sup>*M. G.*, *SS.*, II, 94 ff.

in 991, as appears from the Necrology of the monastery.<sup>1</sup> In 841, the year in which Moengal arrived, there arrived also another Irish teacher, *Eusebius*. Soon, however, he retired, like many of his countrymen before him, to some mountain fastness, where he led the life of a recluse. Throughout the ninth and tenth centuries, Irish scholars continued to arrive at St. Gall, such as *Brendan*, *Dubslan*, *Adam*, *David*, *Melchomber*, *Fortegian*, *Chinchon*, *Hepidan*, and *Dubduin*, whose names occur in the necrologies and other records.<sup>2</sup> The last of these it was who in somewhat rude verses deplores the ascendancy of the German element in the monastery founded by an Irish saint, and extols the achievement of the monks of Irish nationality, to whose credit he places the conversion of England and Germany.<sup>3</sup>

Not only are the Irish teachers associated with the school of dialectic that flourished at Auxerre and with the logical studies of the monastery of St. Gall (we have from the school of logic in St. Gall not only the treatises published by Hattemer and Piper, but also several hitherto unedited works, including a set of verses on the valid moods in the three syllogistic figures—a kind of forerunner of the “*Barbara*, *Celarent*” of Peter the Spaniard). They are also associated with abstruse metaphysical and mystical theological speculations suggested by the works of the Neo-Platonists, of which the rest of Europe at that time understood very little. For example, the Irishman, *Macarius Scotus*, who lived in the ninth century in the abbey of Corbey, commenting on a passage of St. Augustine’s *De Quantitate Anima*, revived the doctrine of monopsychism; that is to say, he taught that there is but one mind, or intellect, in which all men participate. Unfortunately, his work is lost; we have, however, an answer to it from the pen of the celebrated Ratramnus.<sup>4</sup>

<sup>1</sup> Obitus Faillani Scotti, doctissimi et benignissimi magistri. *St. Galler Mittheilungen der antiquarischen Gesellschaft in Zurich*, IX, 52, XI, 43; for Clemens cf. Dümmler, *Östfr. Reich*, II, 649.

<sup>2</sup> Cf. *St. Galler Todtenbuch u. Verbrüderungen*, St. Gall, 1869, also *M. G.*, *Necrol. Germ.*, I, 464 ff.

<sup>3</sup> These verses are still preserved in the library of the monastery of St. Gall, Ms. 10, saec. X; they are published by Dümmler in the *Neues Archiv*, X, 34.

<sup>4</sup> Cf. Renan, *Averroes et l’Averroisme*, Paris, 1882, p. 131; *M. G.*, *Epp.*, VI, 153.

The influence of the Irish teachers was felt not only in Southern Germany, but also in Austria and Northern Italy. In the tenth century *Coloman* and several companions, returning from Rome, settled in Austria, founded several monasteries in the neighborhood of Vienna, and, no doubt, inaugurated there the literary activity for which their fellow-countrymen were distinguished. At Verona, in the ninth century, appeared an Irish monk from Bobbio, who was placed at the head of the school of St. Zeno. He seems, judging from a poem of his which has come down to us, to have run away from Bobbio, and the verses in which he describes his longing for the old home and the community of St. Columban have the ring of genuine pathos:

Nocte dieque gemo quia sum peregrinus et egens.  
(*Poet. Aevi Carol.*, III, 688.)

Towards the end of the same century there was another Irish teacher at Verona. (*Ibid.*, 639, n.)

At Bobbio, on the Trebia, among the wildest, but most picturesque, of the Ligurian Appenines, Columban had made his monastic home, and there, after all his missionary labors, he found a final resting place. To this shrine of the greatest of Ireland's missionary saints pious scholars from Erin frequently found their way, bent on honoring the relics of their monastic founder. There *Cummian*, the aged bishop, found a haven of rest (about 750); there, by his piety and devotion, he earned the esteem of Luitprand, king of the Lombards. His epitaph was written by John, whom we judge from the title *magister* to have been the head of the school at Bobbio.<sup>1</sup> It was to Bobbio that, as we have seen, Dungal, the poet and astronomer, retired from the field of active work as a teacher, and it was to the library of Bobbio that he bequeathed his books, as a gift to St. Columban. Fortunately, we are as well informed about the library of Bobbio as we are about the school of St. Gall. We have a catalogue made in the tenth century<sup>2</sup> showing the titles of the books it contained at that

<sup>1</sup> Cf. *Poet. Aevi Carol.*, I, 107.

<sup>2</sup> Published by Muratori, *Antiq. Ital.*, III, 818 ff.

time. In it we find many interesting entries; for example, "Also the books which Dungal, the chief scholar among the Irish, gave to St. Columban . . . a book in Latin on the Irish language." As is well known, the Muratorian Fragment, which contains the oldest extant list of the Books of the New Testament, now in the Ambrosian Library, formerly belonged to the library of Bobbio. Finally, students of the history of mathematics will remember that it was while Abbot of Bobbio (982) that Gerbert, afterwards Pope Sylvester II, wrote his work on geometry, making use of the manuscripts which he found in the library of the monastery, especially of the works of the Roman surveyors.

In addition to all those whose names we have succeeded in gathering from various sources, both edited and unedited, there were, no doubt, many teachers from Ireland of whom the continental records make no mention whatsoever. It is equally certain that, among anonymous works composed during the ninth and tenth centuries, there were some which are to be added to the credit of the Irish scholars. Sometimes there is an indication, a point of style, a characteristic mistake in orthography, an allusion, a turn of phrase, which warrants the critic in surmising that the author of the work was Irish. Thus, Dümmler is able to hazard the hypothesis that an elegy to Bishop Gunthar of Cologne is the work of an Irish scholar.<sup>1</sup> Frequently, the mere fact that a work contains Greek words, or reveals an acquaintance with Greek, is taken as a sufficient proof of its Irish origin.

Whenever the Irish scribe used the characteristic Irish script, the origin of the book is, of course, evident even to the casual observer. It is as easy to distinguish a page of Latin written in Irish script from a page written in the continental style as it is to distinguish a printed page of German from a printed page of English. The Irish scribes, however, did not always use their own style of writing. In fact, the continental student found the Irish style of writing so difficult that he would have none of it. In the old booklists we often

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<sup>1</sup> *Neues Archiv.*, IV, 320; *Anzeiger f. Kunde der deutschen Vorzeit*, XVIII, 10.

meet the entry, "Written in Irish characters: cannot be read"—"Scottice scriptus, legi non potest." And when parchment became scarce, as it did in the eleventh century, or when the supply in the monastery gave out, the Irish books were often the first to be sacrificed. Sometimes they were used in binding other books; we find pages from them pasted inside bookcovers, and if a still greater number of them were not sacrificed in this way it was probably because of the illuminations which gave them a value independently of their legibility. Nevertheless, the Irish form of letters influenced the style of alphabet generally used on the continent in the ninth and tenth centuries. And not only in respect to the form of letters, but also in such matters as the preparation of the parchment, the mixing of the ink, etc., did the Irish scribes influence the technique of bookmaking. Dr. Keller, Nigra, and others who have devoted attention to the matter, tell us that the ink used by the Irish scribes was of superior quality, and that it is still distinguishable by its extraordinary freshness; even Bede remarked the durability and brightness of the red ink used by the Irish scribes of his time. The perfection to which the Irish brought the art of illumination is well known. Their work in this department of the fine arts is an unceasing source of astonishment to the modern critic, who knows how far the continental artist fell below the level of their attainment. The Irish illuminated manuscripts are distinguishable principally by the delicate, and at the same time complicated, geometrical tracings, the curiously symbolical representations of men, animals and plants, the symmetrical wordspacing,—all of which, however, was done with the quill (the usual implement of writing among the Irish, as appears from a representation of St. John in the *Book of Kells*), and, so far as we know, without the aid of a compass. Examined under a microscope, these intricate designs do not reveal a single flaw. The *Book of Kells*, the *Book of Armagh*, the *Lindisfarne Gospels*, etc., which are to be seen in the libraries of Ireland and England, are not the only samples that have come down to us of the "Illuminated Hosts of the Books of Erin." Dr. Keller has made a study of the Irish manuscripts in the libraries of

Switzerland, and, in an interesting work on the subject,<sup>1</sup> has given some beautiful specimens of illumination and other ornamental work. He has a theory that not only the knowledge of Greek, for which the Irish teachers were famous, but also their art of illumination, was taught them by Greek monks from Alexandria who, he thinks, began to settle in Ireland early in the Christian era. However this may be, the specimens of Irish scroll work which he gives and the illustrations which are so generally reproduced nowadays from the *Book of Kells*, though they do not do full justice to the originals, give some idea of the perfection to which the Irish scribes brought the art of bookmaking. The Irish manuscripts are, however, interesting also from another point of view. The scribe whose sometimes uncongenial task it was to copy a treatise on Latin grammar would often adorn the margin of his page with a short poem of his own composition or with some side remark, such as "This is a dull page," "Night is drawing nigh," "The parchment is bad, the ink is bad; I'll say no more about it." These remarks and the marginal verses are sometimes in Irish, and constitute some of the most precious specimens of the old forms of the Gaelic language. The St. Gall copy of Priscian is especially interesting from this point of view. It is described by Nigra in his *Relique celtiche* (Turin, 1892). In it we meet invocations of Irish saints written on the margin (e. g., "St. Patrick, help me," "St. Brigit, aid the writer"), the names of Irish scribes who wrote the book, e. g., Maelpatrick, Dongus, Finguin, Cobtach, (Coffey), and an occasional set of verses, such as the quatrain in which the scribe, turning aside for a moment from the text of the grammarian, commemorates the song of the thrush singing in the green hedge outside the monastery walls. Finally, the Irish scribes who wrote in the schools of Switzerland and Germany left in their marginal notes and in the vocabularies which they drew up for the use of their students specimens of the old German language, for which the modern philologist is very grateful. For instance, among the most cherished treasures in the library

<sup>1</sup> *Bilder u. Schriftzüge in den irischen Manuscripten der schweizerischen Bibliotheken*, n. d.

of St. Gall is the little volume, *Vocabularius Sancti Galli*, said to have been used by St. Gall himself, but more probably written about 750. It contains Latin words with their German equivalents, written in Irish characters.

From the manuscript records alone it would not be difficult to show that the Irish teachers in the ninth and tenth centuries possessed a knowledge of Greek which was quite beyond the attainments of the continental scholars of that time. We have, however, more striking proofs in the achievements of John Scotus Eriugena, Sedulius and the Irish colony at Laon. In fact, the only question among modern critics is how to account for a condition which was certainly exceptional. The contemporaries of John the Scot expressed their surprise that one who came from the farthest regions of the earth could be so familiar with a language which was a closed book to those who stood closest to the center of ancient classic culture. And modern French and German scholars, students of the history of the early middle ages, can do little more than re-echo the note of astonishment.<sup>1</sup>

The records of the ninth and tenth centuries give us some interesting, though all too meagre, details of the personal appearance and habits of the Irish scholars who appeared at every center of learning on the continent. The "Scots," they tell us, traveled in groups. They often made the pilgrimage to Rome and the Holy Land before taking up their abode at some French or German school. They presented a somewhat unusual appearance, having, we are told, the curious custom of dyeing, or tattooing, their eyebrows. They carried their books about from place to place in a kind of satchel, called a *capsa* (these were sometimes very highly ornamental), and generally used, instead of the ordinary pilgrim's staff, a crooked stick which was sometimes called *cambutta Scotorum*. From kings and princes who loved learning they received a royal welcome, at monasteries where the Irish were already known they were given hospitality, if not for their

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<sup>1</sup> Occasionally, as in the *Athenaeum* for December 1st, 1906, a belated British critic asks "Did they (the Irish teachers in the early middle ages) know any more Greek than the Alphabet?" For the answer of modern German scholarship consult Traube, *O Roma Nobilis*, pp. 50 and 57.

own sake, at least for the sake of the books and the learning they brought with them. There is in the Stadts u. Universitäts Bibliothek at Munich a manuscript volume (cod. lat. 14412, the text of the book was written in the 14th cent.), which, according to a note on the inside of the cover, was acquired by a monastery from a "foreign priest for four loaves of bread — 'a sacerdote peregrino pro quattuor panibus.'" The note may, perhaps, refer to the time when "peregrinus" and "Irishmen" were synonymous. One would like to know the circumstances of this barter of the cherished book for the bare necessities of life, though the exchange may have been common enough at the time of which we are treating. That the Irish scholars were not always received with favor, however, is only too evident. When Alcuin's monks at Tours saw some strange ecclesiastics at the gate, they exclaimed, "Here are some more of the British (Irish) strangers." And the incident may be taken as typical. Indeed, the naturally ardent temperament of the Irish teachers, their light, airy way of referring to their own superiority, as when the two of whom the monk of St. Gall speaks cried out in the market-place, "If any one desire wisdom, let him come to us and he will receive it," their occasional boastfulness, as when Sedulius, describing the scene at Bethlehem, remarks that, as the Magi from the Orient brought gold, frankincense and myrrh as an offering to Christ, so the Irish from the West brought Him the tribute of their wisdom,—all this was calculated to provoke opposition. And it did. We have seen how St. Boniface denounced the Irishman Clement for rejecting the authority of the Latin Fathers, Jerome, Augustine and Gregory. Similarly, Alcuin, contrasting his own loyalty to the Latin Fathers with the well known preference of the Irish for the Greeks, complained that the "Egyptians" had supplanted the "Latins" at the court of Charlemagne. In many of his letters he returns to the same charge, sometimes indirectly, as when he says, "There are some who seek their own praise by striving to throw blame on others," "There are some who are better prepared to carp at the sayings of others than to put their own sayings before the public," sometimes more pointedly as, "They esteem it less to answer according to

custom and authority than to add *reason* by way of confirmation."<sup>1</sup> There was a twofold occasion for this conflict. In the first place, there was a real incompatibility between the Anglo-Saxon and the Celtic temperament, an incompatibility which explains much of medieval as well as of modern history. In the next place, there was a real divergence of views between Alcuin and his followers on the one hand and the Irish teachers on the other. The Anglo-Saxon mind, as represented by Alcuin, was not highly speculative. Its range was bounded by facts; its self-imposed task was to understand and expound the positive in the Christian system. The Celtic mind, on the contrary, was highly speculative. It was eager to know and to explain, and, as far as natural inclination went, it stopped at nothing in its effort to grasp the speculative principles of all truth. It fed, by preference, on the Greek theological literature of the early Church. The favorite gospel of the Irish was St. John's, their favorite theologian was Pseudo-Dionysius, and their favorite profane author was Martianus Capella, who, though he wrote in Latin, was looked upon with suspicion by men like Alcuin because of the free Hellenic mould in which his treatment of the seven liberal arts was cast. It is easy to see that Benedict of Aniane, the pupil of Alcuin, must have felt the keen edge of some Irishman's wit when he denounced the "syllogism of delusion," with which the Scots were accustomed to overwhelm their opponents.<sup>2</sup> The most violent, one might say virulent, of the opponents of the Irish on the continent, was Theodulf, Bishop of Orleans. He ridiculed the Irish pronunciation of Latin. His favorite name for an Irishman was "Scotellus." In speaking of Clement, the Irishman, he employed language which may be said to represent the utmost limit of odium theologicum: "a lawless thing," "a dull horror," "a deadly foe," "a malignant pest."<sup>3</sup> Even John

<sup>1</sup> *Mon. Alcuin.*, 426, 544; Migne, *P. L.*, C, 260.

<sup>2</sup> "Apud modernos scholasticos, maxime apud Scottos, iste syllogismus delusionis." We have, perhaps, a sample of this kind of argument in Cod. Monac. lat. 6407, saec. IX, where, by syllogistic reasoning, it is proved that "What is not, is."

<sup>3</sup> Res dira, hostis atrox, hebes horror, pestis acerba,  
Litigiosa lues, res fera, grande nefas.

(*Poet. Aevi Car.*, I, 254.)

the Scot, towering in gigantic proportions over all his contemporaries, did not escape the shafts of malignant criticism. Although he had been invited to take sides in the great theological controversy concerning Predestination, he received but scant courtesy from friend as well as foe. "Irish porridge," (*pultes scottica*), was the phrase applied by his critics to that particularly subtle mode of argumentation in which he and his countrymen excelled.

Notwithstanding hostile criticism, which, after all, was an unconscious tribute, the Irish teachers left a lasting impression on their own and subsequent generations. Not only were they the chief teachers of grammar, poetry, astronomy, music and geography at a time when these branches of culture had no other, or scarcely any other, representative on the continent of Europe, but they also profoundly influenced the course of medieval thought in matters of philosophy and theology. Their elucidations of the Gospel of St. John and their commentaries on the Epistles of St. Paul formed a new school of exegesis, and it may be remarked, in passing, that their exposition was based, not on the commonly accepted Vulgate, but on an earlier Latin version and, sometimes, on the Greek text itself. They introduced the Neo-Platonic point of view in metaphysical speculation, and carried the art of dialectic to a higher point than it had ever before attained. It is no exaggeration to say that they were the founders of scholasticism and that Ireland is the Ionia of medieval philosophy. At the same time it is true that if the free, intellectual Hellenism with its background of Celtic imaginativeness and spirituality, which they represented, had not been held in check by the definite, inelastic Latinism, which stood for precise, juristic formularies in the place of vague ideals, the history of medieval thought would be very different from what it really is.<sup>1</sup>

Those Irish teachers must have been dimly conscious of the sublimity of their aims and the magnitude of their mis-

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<sup>1</sup>On the influence of the Irish monastic rule on the political and economic ideas of medieval Germany, cf. Sommerlad, *Die wirtschaftliche Thätigkeit der Kirche in Deutschland* (Leipzig, 1900), Bd. I. A whole chapter is devoted to this subject.

sion. For, in all their trials and amid all the clamor of race hatred and professional jealousy they preserved their ideals and were sustained in their devotion to learning. One can see in their writings that, though their mission called them to far distant lands, where their lot was that of an alien and an exile (*peregrinus* and *exul* occur very frequently in their descriptions of themselves), their heart yearned for Eire of their birth and the peaceful monastic homes from which they had been driven by the invader. What was said of Columkille might be said of each of his exiled brethren: "In his native land everything was dear to him, its mountains and valleys, its rivers and lakes, the song of its birds, the gentleness of its youth, the wisdom of its aged. He loved to steer his bark round its coast and to see the waves break on its shore. He even envied the driftwood which floated out from the shore of Iona, because it was free to land on the coast of Erin. He thought that death in Ireland was to be preferred to life in any other land, and when an Irishman was leaving Iona, he would say pathetically, 'You are returning to the country which you love.'"<sup>1</sup>

The foregoing pages are intended to set forth the details of the work of the Irish teachers, as far as it is possible to do so, from the scanty records which have come down to us. Of general tributes to the importance of that work there is no lack. That the Irish were the first teachers of scholastic theology as Mosheim expresses it, that, by carrying their talents and their learning to other lands, they won for their own country the high title of "Island of the Holy and the Learned," as Newman says:<sup>2</sup> that their work formed, as Zimmer remarks,<sup>3</sup> the actual foundation of our present continental system of civilization; that, as the distinguished historian of the Carolingian schools writes, "Ireland was the one land where the Church achieved a double conquest unaided by the civil arm and unstained by the effusion of

<sup>1</sup> Cf. Montalembert, *Monks of the West*, IX, cap. 2; Adamnan's *Life of Columba*, pp. 285-7.

<sup>2</sup> *Historical Sketches*, III, 68.

<sup>3</sup> *The Irish Element in Medieval Culture*, translated by Jane E. Edmonds, New York, 1891, p. 4.

blood;" that from Ireland went forth that "enquiring, restless and often unruly Celtic spirit, touched and quickened by Hellenic thought, delighting in the discovery of new paths, impatient of every unproved formula, and accepting half mistrustfully, at best, what comes to it stamped with the highest sanction of wisdom and experience"—all this is nowadays accepted<sup>1</sup> as a commonplace in the history of medieval education. To show, however, that in these and similar statements there is no exaggeration, it seemed necessary to trace out the men who took a share in that work, to set down their names and recall their achievements, thus adding one more tribute to their fame, the tribute of their own writings, "for the glory of God and the honor of Erin," as the ancient scribes themselves were wont to express it.

WILLIAM TURNER.

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<sup>1</sup> Mullinger, *Schools of Charles the Great*, London, 1877, pp. 115, 193; for a German Catholic estimate of the services of the Irish medieval teachers, cf. the late Bishop Stang's *Germany's Debt to Ireland*, New York, 1891, p. 4.

## CATHOLIC COLONIAL SCHOOLS IN PENNSYLVANIA.

When the Jesuits established themselves at Bohemia, it was, as has been observed, partly with the purpose of making that place a base for missionary work in the newly founded colony of the Quakers to the North. The broad-minded tolerance of Penn in religious matters attracted people of all creeds to his colony. A strong stream of emigration set in early from Germany, which Penn himself visited for the purpose of securing emigrants.<sup>1</sup> Many of these came from the Rhine provinces, and among them were a considerable number of Catholics. Most of the German emigrants were farmers, and naturally continued the same occupation after their arrival in this country, taking up lands to the west and northwest of Philadelphia. Emigrants came in large numbers from Ireland also, though somewhat later. The proportion of Irish became noticeably large about the year 1717, and ten years later the Irish outnumbered greatly all other nationalities in the list of emigrants for the year.<sup>2</sup> Most of these were from the North of Ireland, and were Protestants, but there were some Catholics among them. The tendency of the Irish was to settle in Philadelphia or the other towns.

Teaching school was a favorite occupation of the better educated Irish emigrants after their arrival, at least until something more advantageous offered. Many of the emigrants were "redemptioners," or indentured servants, being bound to service for a term of years in payment for their passage to America or for other obligation, and some of these engaged in school-teaching. There are frequent references to Irish schoolmasters in Pennsylvania during the first half of the 18th century, and mention is made of several who were

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<sup>1</sup> Bolles, *Hist. of Penn.*, II, p. 146.

<sup>2</sup> Amer. Cath. *Hist. Researches*, XVI, p. 68, seq. and XVIII, p. 99.

Catholics. A letter of the Rev. Mr. Backhouse, an Episcopalian clergyman, of Chester, Pa., written in 1741, to the Society for the Propagation of the Gospel, in London, has a special interest in this connection, in that it discloses the attitude of the Quakers towards Catholics in general, and incidentally, to some extent, towards Catholic schools. It appears that the Episcopalianists of Chester had brought a school-teacher of their faith from Maryland, and had had him open a school. As they were not numerous enough themselves to support him, they endeavored to induce the Quakers to patronize the school. What the Quakers did, we are told by Mr. Backhouse in words that still glow with the fervor of his astonished indignation:

“They did what none but Quakers dare do, in a country under the government of a Protestant king; that is, they engaged by their great encouragement a rigid, virulent Papist to set up school in the said town of Chester, in order to oppose and impoverish the said Protestant teacher. Under such proceedings we meekly and seriously debated the matter with him. . . . Yet, notwithstanding they did, and still persist to encourage the same. Nay, they carried their implacable malice so far as to occasion by threats and promises most of the children who were under the said Protestant teacher’s tuition to be taken from him without being able to give any reason for such their proceedings.”<sup>3</sup>

Writing again to the Society the following year, he is obliged to complain that the Quakers “still maintain their Papist master purely in opposition to ours.” The Quakers were, in fact, friendly to Catholics, as they were in general to all denominations, and Catholics in Pennsylvania appear to have enjoyed the full religious liberty guaranteed by the Charter of William Penn, notwithstanding the existing proscriptive laws against them in England.<sup>4</sup>

A favorable opportunity thus offered in Pennsylvania for the work of the Jesuits. From about the beginning of the eighteenth century, the scattered Catholics there were visited from time to time by missionaries from Maryland. In

<sup>3</sup> *Amer. Cath. Hist. Researches*, XI, p. 62.

<sup>4</sup> *Ibid.*, IX, p. 24.

1730, Father Greaton, S. J., came from Maryland, and established himself in Philadelphia. Out of a total population of about 10,000 in the city, he organized the first little Catholic congregation consisting of 37 persons, and four years later was able to erect a modest church.<sup>5</sup> The influx of Catholic emigrants soon called for additional laborers in this ripening harvest-field, and in 1741 Father Greaton was joined by the Rev. Henry Neale, S. J. The same year, the German Province of the Society of Jesus sent out two priests to minister to the German Catholics in the colony. These were Father Wapeler, who founded the missions of Conewago and Lancaster, and Father Schneider, who took up his residence at Goshenhoppen, in Berks county. Other German Jesuits came later on, one of these being the celebrated Father Farmer.<sup>6</sup>

There is no documentary proof to show the time of the establishment of the first Catholic schools in Pennsylvania, but there is strong traditional evidence for the belief that they date back to the time of the very first organization of the Church in the various centers of Catholic life. Local traditions indicate that in nearly every instance the organization of a Catholic parish was attended, if not preceded, by the organization of a parish school, the priest himself, in some cases, being the first school-teacher.<sup>7</sup> Mr. Martin I. J. Griffin, a competent historical authority here, has summed up the result of a thorough investigation of the subject in the statement that, "wherever throughout Pennsylvania prior to 1800 there was a chapel, there was undoubtedly, where there was a number of children, and where Catholics were in fair numbers, some system of instruction, even though the method was crude and but elementary in its extent."<sup>8</sup> This conclusion is further supported by the fact that the other religious denominations in the colony, especially those which were German, almost invariably signalized the beginning of church work in a locality by the establishment of schools.<sup>9</sup>

<sup>5</sup> *Amer. Cath. Hist. Res.*, IX, p. 24.

<sup>6</sup> *U. S. Cath. Mag.*, IV, No. 4, p. 249 seq.

<sup>7</sup> Wickersham, *Hist. of Education in Penn.*, p. 115 seq. Riley, *Conewago*.

<sup>8</sup> Letter to the Superintendent of Catholic Schools, Philadelphia, 1905.

<sup>9</sup> Wickersham, *op. cit.*, *passim*.

It is reasonably certain that the Jesuits, with their known zeal for education, were not behind the ministers of other denominations in practical effort to furnish the children of their respective flocks with the opportunity for at least a rudimentary schooling.

There seems to be a recognition of the existence of a school in Philadelphia for some time and of the need of providing larger and better accommodations for the pupils, in the will of James White, a merchant, made in 1767, and bequeathing 30 pounds "towards a schoolhouse."<sup>10</sup> This is the earliest known bequest made in behalf of Catholic education in the colony. Again, in 1782, there is evidence that a school had long been in existence there, in the fact that a subscription was taken up for the purpose of paying for the "old school-house and lot" just purchased from the Quakers, and of erecting a new school building. Previous to this date, the school was probably taught in the parochial residence.<sup>11</sup> Among the German Catholics scattered through the counties farther west, a school was probably started near Conewago by Father Wapeler, a few years after his arrival there,<sup>12</sup> and probably, also, in the course of time, at several of the missions attended from Conewago, chief among which were Sportsman's Hall, Carlisle, Milton, York, Taneytown, Frederick, Littlestown, Brandt's Chapel, now Paradise, and Hanover. About 1787 the school near Conewago was so far developed as to be able to engage the services of the very capable schoolmaster at Goshenhoppen, for we find him moving there at that time.<sup>13</sup> Goshenhoppen, too, where Father Schneider resided, became the center of a circle of missions, a number of which also had schools. From the will of John

<sup>10</sup> *Rec. Amer. Cath. Hist. Soc.*, VI, p. 459. The James White here mentioned was the ancestor of a Catholic family that has figured largely in the history of the church in this country. Edward Douglas White, who was appointed an Associate-Justice of the U. S. Supreme Court in 1894, is a great-grandson of this first lay benefactor of Catholic education in Pennsylvania. *Ib.*, p. 467.

<sup>11</sup> *Amer. Cath. Hist. Res.*, X, p. 60; *Woodstock Letters*, XIII, p. 33; *Letter of Mr. Martin I. J. Griffin*.

<sup>12</sup> Wickersham, *op. cit.*, p. 115.

<sup>13</sup> Riley, *Collections and Recollections, History of the Gubernator Family*, VII, p. 530 seq.; *Letter of Mr. John T. Riley to the author*.

McCarthy, we have evidence of the existence of a school at one of these missions, Haycock, in 1766; and again, in 1784, the marriage of Ferdinand Wagner, "our schoolmaster at Haycock," is recorded in the Goshenhoppen register.<sup>14</sup> There was thus a Catholic school at Haycock long before there was a Catholic church there. According to local tradition, mass was said in McCarthy's house, and school was kept in another building on the premises until the erection of a permanent school building with the church later on.<sup>15</sup> Reading was another mission-station which in all probability had a Catholic school soon after the organization of the Catholic congregation there in 1755.<sup>16</sup>

A peculiar interest attaches to the school at Goshenhoppen.<sup>17</sup> The Jesuit missionaries in America, it has already been observed, were men of marked abilities and learning, as a class,—men, oftentimes, who had occupied places of distinction in the seminaries or universities of the order in the Old World. The German Jesuits who labored in the rough mission fields of Pennsylvania during those early days were men of this kind. Of Father Wapele, Bishop Carroll wrote that "he was a man of much learning and unbounded zeal." He referred to Father Schneider as a "person of great dexterity in business, consummate prudence and undoubted magnanimity," and said that "he spread the faith of Christ far and near."<sup>18</sup> An old Jesuit catalogue refers to the founder of the Goshenhoppen mission as, "*Theo. Schneider, qui docuit Philos. et controv. Leodi. et fuit rector magnif. Universi. Heidelbergensis.*"<sup>19</sup> Father Schneider was born in Germany in the year 1700. He entered the Jesuit order while still young, and his superior talents caused him to be sent, after ordination, to the famous Jesuit seminary at Liège, in Belgium, where he taught both philosophy and theology. Subsequently, he was sent to Heidelberg, to teach in the uni-

<sup>14</sup> Goshenhoppen Registers, in *Records of the Amer. Cath. Hist. Soc.*, VIII, p. 388.

<sup>15</sup> Letter of Mr. Martin I. J. Griffin.

<sup>16</sup> *Ibid.*

<sup>17</sup> Now known as Bally, in Berks Co.

<sup>18</sup> *U. S. Cath. Mag.*, IV, p. 250.

<sup>19</sup> *Ibid.*

versity or the college established by the Jesuits in connection with the university in 1703. Heidelberg was a Catholic university then, the Faculty of Philosophy, from the year 1716, being under the control of the Jesuits.<sup>20</sup> In this way, Father Schneider came to be chosen and installed as rector in December, 1738, his term of office lasting until December of the following year.<sup>21</sup> It was a high distinction to have come to one comparatively so young—a fine tribute to his talents as well as to his popularity, and it opened up the prospect of a brilliant career. But a nobler and holier fire than that of intellectual ambition burned in the soul of Father Schneider. Like St. Francis Xavier, he turned aside from the shining heights of academic fame, to devote himself, as a poor and humble missionary in a distant land, to the ministry of souls. There was a call for German priests from the far-off frontiers of Pennsylvania, and Father Schneider was one of the two who were sent from Germany to inaugurate the apostolic work.

It is interesting to contemplate the brilliant young priest, fresh from the honors and the experience gained while fulfilling the office of *Rector Magnificus* of Heidelberg University, gathering the poor German children of Goshenhoppen and vicinity about him in his little room, to teach them, along with the simple catechism, the rudiments of a brief pioneer education. There can be no doubt that he himself took up the work of teaching, soon after his arrival in 1741. Reading, writing, and spelling were about all that was taught at that early period in the schools that were being started everywhere in the colony.<sup>22</sup> Little if any attention was given to what is now called arithmetic. The term of schooling was brief, the pupils were few and of all ages. There was no church in Goshenhoppen as yet, mass being said in one of the

<sup>20</sup> Paulsen, *Geschichte des Gelehrten Unterrichts*, p. 278.

<sup>21</sup> For the date of Father Schneider's rectorship of Heidelberg University, I am indebted to Prof. Wille, of that institution, who, at my request, made a search of the archives for the purpose. The archives reveal nothing more about Father Schneider than the fact of his having held the office of rector and the dates. For the manner of electing the rector, and the duties and honors attaching to the position, cf. Raumer, *Geschichte der Pedagogik*, Vierter Theil, S. 18 seq.

<sup>22</sup> Wickersham, *op. cit.*, passim.

farmers' houses. Father Schneider took up his residence in a two-story frame house, the largest, probably, in the vicinity, and here, according to local traditions, he began his school.<sup>23</sup> The school was eagerly attended by the children of the whole neighborhood, Protestant as well as Catholic, it being the only one in the place. Father Schneider, in fact, soon made himself greatly beloved by the members of all denominations, and there is a tradition that when, in 1745, he commenced the work of building a church, the Protestants of the region were not less generous than the Catholics in helping to furnish the necessary material means.<sup>24</sup> It is pleasant to record that the educational zeal of the first schoolmaster at Goshenhoppen was not forgotten by the descendants of the early settlers. More than a century afterward, the public school authorities of the district showed their appreciation of what he had done, by an arrangement which provided for the education of the children of the Goshenhoppen parish school at the public expense.<sup>25</sup>

Under Father Schneider, the work of organizing the parish at Goshenhoppen, as well as the neighboring Catholic missions, went steadily on. A church was built, a tract of about 500 acres of land purchased, and the land sold off from time to time in small portions, with the result of bringing about a considerable settlement of Catholic families near the church. For twenty-three years he lived at Goshenhoppen, ministering to the Catholics there and in the region for fifty miles around. He was skilled in medicine, and was frequently called upon to minister to the sick in the capacity of a physician. As "Doctor Schneider" he was often enabled to gain access to persons and places which he could not otherwise have visited. We have an evidence of his love of books, as well as of his incessant activity, in a beautifully bound manuscript copy of the entire Roman Missal, transcribed by his own hand—a piece of work that doubtless helped to fill out many a long wintry day, a work that witnesses, too, to his

<sup>23</sup> *Ibid.*, p. 115; *Amer. Cath. Hist. Res.*, XVII, p. 98; Letter of Father Bally, pastor of Goshenhoppen, in *Woodstock Letters*, V, pp. 202, 313.

<sup>24</sup> *U. S. Cath. Mag.*, IV, p. 250 seq.

<sup>25</sup> *Woodstock Letters*, V, pp. 202, 313.

life of extreme self-sacrifice and poverty.<sup>26</sup> Before he died, in 1764, he had the satisfaction of seeing the Church firmly established in Pennsylvania; and in the building of churches, schools and mission chapels, together with the increasing influx of Catholic emigrants, he must have discerned the prospect of a much greater and more rapid growth in the future.

For many years, however, the growth of the Church in and around Goshenhoppen was slow, and Father Schneider's school remained small. The French and Indian War came on, and the country became the scene of the most savage depredations on the part of the Indians. After Braddock's defeat, in 1755, Berks county was laid waste with fire and sword, hundreds of houses were burned, and many of the settlers slain and scalped, or dragged away into captivity to undergo a fate worse than death.<sup>27</sup> In 1757, the total number of adult Catholics in the county was only 117.<sup>28</sup> Yet Father Schneider seems to have kept up his school all this time, and to have gradually increased the number of pupils attending, for in 1763, about the time of the close of the war, we find that the school was large enough to engage the services of a paid school-teacher. The baptismal register of Goshenhoppen for that year records the private baptism of a child, when eleven weeks old, by "Henry Fredder, the schoolmaster at Conisahoppen."<sup>29</sup> A schoolhouse, too, apparently had been built. From this time on, there are frequent references to the schoolmasters in the parish records.

The schoolmaster was evidently looked upon as a person of distinction in the little world of Goshenhoppen, contrary to the custom which prevailed in the colonies generally. He

<sup>26</sup> *U. S. Cath. Mag.*, IV, p. 249 seq.

<sup>27</sup> Egle, *Hist. of Pennsylvania*, p. 384.

<sup>28</sup> *Amer. Cath. Hist. Res.*, VII, p. 88.

<sup>29</sup> *Records Amer. Cath. Hist. Soc.*, II, p. 328. The spelling of the name of the place must have been a perpetual puzzle to the children of Father Schneider's school, since even the pastor, as is evident from the above entry, did not seem to be able to fix upon any definite form. "Goshenhoppen" was the more commonly used name, but no less than seventeen different ways of spelling the name occur in the parish records between 1735 and 1787. Besides the two already given, we have, Gossheopen, Cossehoppa, Quesohopen, Cushenhoppen, Cowshoppen, with others quite as curious. Cf. *ib.*, VIII, p. 341.

stood next to the parish priest, and was his right-hand man, a sort of lay assistant, in matters relating to the temporal, and even the spiritual welfare of the Catholic flock. Three schoolmasters are mentioned in the parish registers between 1763 and 1796, Henry Fredder, Breitenbach, and John Lawrence Gubernator. Breitenbach does not seem to have stayed for more than a short time, as we have only a single mention of him, as standing sponsor for a child, with "his wife Susan," in 1768. He was preceded by Henry Fredder, who is mentioned occasionally between 1763 and 1768. There is an interval then of sixteen years, during which we have no means of knowing who the school-teacher was, for if his name is given in the registers, as it probably is, the title of his office is not subjoined. John Lawrence Gubernator, the most distinguished of the Goshenhoppen schoolmasters, and the ancestor of the numerous Pennsylvania families who have borne that name, appears first on the parish registers in 1784. He was born in Oppenheim, Germany, in 1735, served as an officer in the army of the Allies in the Seven Years' War, and came to America during the Revolutionary War. He landed in Philadelphia, and made his way to Goshenhoppen, where he was engaged by Father Ritter, then pastor, to take charge of the school. He seems to have been a finely educated man, and a devoted teacher, and rendered great services to the cause of Catholic education in Pennsylvania during a period of twenty-five years. He served as organist as well as schoolmaster. Not long after coming to Goshenhoppen, he was married to a widow named Johanna Darham. It was made a gala day in the old Catholic settlement, and the chronicle of the happy event in the parish records, brief as it is, affords us a pleasant glimpse of the position of social prominence accorded to this successor of Father Schneider in the Goshenhoppen school.<sup>30</sup> He subsequently taught school near Conewago, returned to Goshenhoppen, and, after several years, finally settled down as a teacher in the newly started preparatory seminary of the Sulpicians at Pigeon

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<sup>30</sup> Goshenhoppen parish registers, in *Rec. Amer. Cath. Hist. Soc.*, VIII, p. 388.

Hills, Pa. His son became a school-teacher also, and had charge for a time of the school near Conewago.<sup>31</sup>

There is reason for believing that a school was founded at Lancaster also at a very early date, although local tradition is silent on the point. Father Farmer was there from 1752 to 1758, and he was not the man to permit the parish to be behindhand in the matter of education, even if Father Wapeler had not been able to see his way to the establishment of a school at an earlier date. When the Rev. John B. Caussee took charge of the parish in 1785, he probably found a Catholic school in existence, and we find him petitioning the State authorities for the establishment of a "charity school" at Lancaster. Instead of a "charity school," however, he started an institution of a higher grade, in conjunction with the other denominations of the place, which was chartered by the legislature under the name of Franklin College.<sup>32</sup>

Father Farmer, whose real name was Steinmeyer, was a famous figure in the history of the Church of Pennsylvania. Born in Germany in 1720, he passed through a university course, devoting special attention to physics. When twenty-three years of age he joined the Jesuit order, and was sent to America in 1752. After being six years at Lancaster, he was called to Philadelphia to minister especially to the Germans there, and continued to make that city the center of his extensive missionary labors until his death in 1786. He founded mission stations in New Jersey, and organized a Catholic congregation in the city of New York. His genial temperament and lively charity endeared him greatly to the inhabitants of Philadelphia, regardless of religious beliefs. He was a member of the famous Philosophical Society, of Philadelphia, and was made a member of the Board of Trustees of the University of Philadelphia, when that institution was chartered in 1779.<sup>33</sup> Another learned Jesuit who labored in Philadelphia during the Revolutionary War was the Rev. Robert Molyneux, the companion of Father Farmer during

<sup>31</sup> Riley, *Collections and Recollections*, History of the Gubernator Family, II, p. 530.

<sup>32</sup> S. M. Sener, in *U. S. Cath. Hist. Mag.*, I, p. 215.

<sup>33</sup> *U. S. Cath. Mag.*, IV, p. 249; *Amer. Cath. Hist. Res.*, Vol. II, New Series, p. 72.

many years at St. Mary's Church.<sup>34</sup> He was an Englishman by birth, and a man of extensive knowledge, his society being eagerly sought for in the most polite circles in Philadelphia, then the capital city. He was a favorite guest at the house of the Marquis de la Luzerne, Minister Plenipotentiary from France, and became instructor in English to him.<sup>35</sup>

Under the direction of these able and universally respected priests, the Church made rapid progress in Philadelphia, and broad and firm foundations were laid for a system of Catholic schools. It is impossible to tell how much we are indebted to these two men for the change which came over the Continental Congress and the country generally during the Revolutionary War in respect to the Catholic Church. There were, of course, deeper causes at work, but surely something must be credited to the personal influence of Fathers Molyneux and Farmer, who, in character, seemed each to combine the finest traditions of Jesuit scholarship and Jesuit piety, and who, in their daily lives, were thrown into frequent contact with many of the men who were engaged in framing the new government and informing it with its spirit. Many were the notable gatherings that St. Mary's Church witnessed during the Revolutionary War. It was the place of worship for the diplomatic representatives of the Catholic powers. Washington was twice at Vespers there, and more than once it is recorded that the members of Congress attended the services in a body.<sup>36</sup>

The education of the Catholic children of Philadelphia claimed the special attention of Fathers Molyneux and Farmer. Father Molyneux was the first in this country, so far as is known, to get out text-books for the use of Catholic schools. He had a catechism printed, and other elementary books, among which was "a spelling primer for children with the Catholic Catechism annexed," printed in 1785.<sup>37</sup> The latter were probably reprints of commonly used

<sup>34</sup> The new church built by Father Harding in 1763 was called St. Mary's.

<sup>35</sup> *U. S. Cath. Mag.*, IV, p. 249 seq.

<sup>36</sup> *Amer. Cath. Hist. Res.*, XIII, p. 174; *New Series*, I, p. 161.

<sup>37</sup> Sketches of Father Molyneux, in *U. S. Cath. Mag.*, IV, p. 249 seq.; *Amer. Cath. Hist. Res.*, V, p. 31.

text-books for spelling and reading, with modifications and additions to make them adaptable for use in Catholic schools. He was the first to make extensive use of the press to disseminate religious truth, importing Catholic books from England, and causing to be reprinted in Philadelphia such works as Challoner's *Catholic Christian Instructed*, and *The History of the Bible*.<sup>38</sup>

It was from the beginning the steady purpose of those in charge of the church in Philadelphia to provide a training under Catholic auspices for all the Catholic children of the city. A clear evidence of this purpose is afforded in the case of the children of the exiled Acadians, a colony of whom took refuge in Philadelphia. In 1771, a petition was forwarded to the General Assembly of Pennsylvania, praying for the granting of relief to some of the Acadians who were sadly in need of it, and among others to Ann Bryald, a Catholic lady who had been engaged to teach their children. The petition refers to her as "Ann Bryald, a woman who acts as Schoolmistress to the Children, and on that account in need of assistance, as she cannot work for a livelihood, her whole time being taken up in the Care of them."<sup>39</sup> The event shows how careful the good pastors were that no portion of their growing flock should be left without the opportunity of a sound religious and secular education. The difficulty of securing a Catholic teacher who understood French would account for the anxiety to retain the services of Ann Bryald. The parish was poor, too. The total annual revenue from all sources at this time amounted to only about 90 pounds;<sup>40</sup> and the support of the regular parish school must have been felt as a burden already sufficiently heavy. Another illustration of this fixity of educational purpose was afforded on the occasion of the yellow fever scourge. In the year 1798, and during several preceding years, the city was ravaged by the disease, and hundreds of Catholics fell victims to it. To care for the helpless orphans left behind, an associa-

<sup>38</sup> U. S. Cath. Mag., loc. cit.

<sup>39</sup> Amer. Cath. Hist. Rev., XVIII, p. 141.

<sup>40</sup> U. S. Cath. Mag., IV, loc. cit.

tion was formed which succeeded in establishing a Catholic orphans' home and school, and this institution developed subsequently into St. Joseph's Orphan Asylum, the first Catholic orphan asylum within the limits of the United States.<sup>41</sup>

Towards the close of the Revolutionary War, with the influx of Catholic emigrants, there was a great increase in the Catholic population of Philadelphia. Two more priests arrived, and the number of adult Catholics in the city, in the year 1784, was reckoned by Father Molyneux to be about 2,000.<sup>42</sup> The number of children in the school was correspondingly increased, and the need was felt of larger and better quarters. The old schoolhouse and lot of the Quakers was purchased for 400 pounds in 1781. A new schoolhouse was built for 440 pounds, and subscriptions were started to meet the cost of these extensive improvements, which involved a total debt of approximately 1000 pounds. The general interest of Catholics in the matter of education was shown by the ready and generous response to the appeal of Father Molyneux, a sum of over 320 pounds being raised by individual subscriptions within a year. Among the largest contributors were, besides Father Molyneux himself, Captain Baxter's wife, Captain John Walsh, Captain James Byrne, James Oeller, the Catholic ambassadors, and Thomas Fitzsimons, a signer of the constitution, who was a member of the parish and a staunch advocate of Catholic schools.<sup>43</sup>

The new schoolhouse was finished in 1782, and probably opened for the first time in August of that year. It was two stories high, and was no doubt regarded by the Catholics of Philadelphia as a thing perfect in its kind. The walls were plastered, and the interior wood-work painted. One of the items of expense was "308 panes of window glass," each 8 x 10 in. Firewood was to be supplied regularly and abundantly for the new building. Light, heat, and sanitation were evidently carefully looked after according to the

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<sup>41</sup> Shea, *Life and Times of Archbishop Carroll*, p. 414.

<sup>42</sup> *U. S. Cath. Mag.*, loc. cit.

<sup>43</sup> *Rec. Amer. Cath. Hist. Soc.*, IV, *passim*.

standards of the time. The school was divided into two sections. The upper schoolroom was reserved for the younger children, the lower for "such as shall be fit for Writing & Cyphering."<sup>44</sup> Two teachers were consequently employed. The affairs of the church and school at this time were administered by a board of managers, at the head of which were the pastors. Later on, when the church was incorporated, the board of managers became the board of trustees.

The school was called a "free school," but the term then did not mean precisely what it does now. It was hoped, however, to make it in time an endowed school, and thus relieve parents of the necessity of paying tuition for their children. As a step in this direction, and with the view of providing for the education of the poorer children of the congregation, the managers resolved, in 1783, that each of the teachers should furnish instruction gratis to six poor scholars annually.<sup>45</sup> From the rest they were to receive payment. In 1794 the tuition charge was 17 s. 6 d. for the pupils in the upper room, and 20 s. for those in the lower. But there must have been difficulty in collecting the money, for this plan was soon abandoned, and the teachers paid a fixed salary out of the parish treasury, the money being raised by means of "charity sermons," church collections, and occasional gifts. The salary of the head schoolmaster, in 1788, was 75 pounds per annum. The cost of text-books, considering the scarcity of books at the time, was not great. Spelling-books sold for 10 d. apiece, catechisms for 5 d., and "fables," or readers, for 3 s. 9 d. Children were received as young as six years of age.

The managers were determined to bring the work of the school up to the highest possible standard of excellence. One of the means adopted for this purpose was the offering of cash premiums to the pupils having the best records. It was resolved that, "as an encouragement to the Children's improvement at school, premiums be given them four times in the year, viz., the first Mondays in February, May, Au-

<sup>44</sup> Minutes of the board meeting, Sept. 1, 1783, in *Rec. Amer. Cath. Hist. Soc.*, IV, p. 268.

<sup>45</sup> Minutes of the board meeting, *ibid.*

gust & November, to the value of Twenty shillings each time."<sup>46</sup> Very little vacation, if any, it would appear, was allowed during the summer months.

The greatest difficulty experienced by the managers in their efforts to improve the school came from the lack of good teachers. Between 1787 and 1800, the head teacher was changed eight times. The plan of having a woman teacher for the girls was tried, and found to give satisfaction. A constant effort was made to secure better teachers. It must be remembered that teaching was not regarded as a profession in those days, and most of those who took up the work continued in it only until they were able to get something better. To meet this difficulty, the salaries of the teachers were raised again and again. In 1795, the salary of the head master was \$400, but out of this he had to pay "a female assistant to the care of the girls," which assistant was "subject to his jurisdiction and to the approbation of the Trustees." There seem to have been three teachers employed at this time, as besides the head teacher and his assistant in charge of the girls, we find that there was another teacher who was known as the "Master of the Poor School."<sup>47</sup> The "Poor School" consisted of those pupils who were unable to pay their tuition, with, probably, the small boys. The salary of the "Master of the Poor School" was 120 pounds (Pennsylvanian standard), or about \$337. The known teachers of St. Mary's School up to 1800 were, Hugh Sweeney, Edward Barrington, Patrick Brady, Mrs. Short, Mr. and Mrs. McLaughlin, T. Reagan, Mr. Brady, Mr. Graham, Mr. Chapman, James Reagan, Terence Byrne, and P. J. Doyle.

The school was thus growing, the class-rooms were crowded, and an enlargement of the building had to be made. New problems were springing up as the result, involving the separation and classification of the pupils and the differentiation of the teaching. The solution of these problems meant increased expense. Collections were taken up in the church at intervals for the benefit of the school, and the interest

<sup>46</sup>*Ibid.*

<sup>47</sup>*Ibid.*

of the people in education and in the efforts that were being made towards its improvement may be gauged, in some measure, by the extent of the response to these appeals. The collection was generally preceded by a "charity sermon," or an address by one of the more able preachers, upon the object to which the proceeds were to be applied. In 1788, the collection for the school which was taken up on May 4th, brought 50 pounds, while in November of the same year the collection amounted to 39 pounds. Besides this, there were individual gifts, which were often of a considerable sum.<sup>48</sup>

The general interest in education, and the generosity of the people in contributing to its support, is shown even more notably by the donations and bequests made from time to time, having for their object the permanent endowment of the school. Between 1788 and 1810 there were twelve bequests or donations made to the school with this end in view. Some of these gifts were in the form of houses or lands, others in cash or bonds. The largest was that of James Costelloe, whose will was made in Philadelphia in 1793. He bequeathed 20 acres of land on Boon Island, Kingsessing, "the rents, issues and profits to be divided into equal parts, one moiety or half to be forever appropriated towards the maintenance and support of the Free School of St. Mary's."<sup>49</sup> This property was subsequently sold for \$2000. Among the benefactors of St. Mary's school was Commodore John Barry, the "Father of the American Navy." In 1803, he left an annuity of 20 pounds, the principal of which, on the death of his negro man, was "to be given to the Trustees of the Roman Catholic Society worshipping at the Church of St. Mary, in the city of Philadelphia, for the use and benefit of the poor school of said church." The principal, when turned over to the corporation, amounted to \$900.<sup>50</sup>

An interesting feature of the school, which serves to

<sup>48</sup> Minutes of the board meeting.

<sup>49</sup> *Amer. Cath. Hist. Res.*, VIII, p. 19.

<sup>50</sup> *Ibid.*

show the efforts made to reach all classes of the Catholic population, was the giving of instruction in the evening to such as, for one cause or another, were unable to come during the day. It may have been due also, in part, to lack of room in daytime. There is no evidence to show when this "night-school" was started, or how long it continued, but it was in existence in 1805, as on the evening of May 21, that year, the meeting of the trustees—they met in the schoolhouse—could not be held on account of the session of the "night-school."<sup>51</sup> A "singing-school" was also established, to prepare singers for the choir, but it probably had no connection with the regular school.

If the account of St. Mary's School has been somewhat long and detailed, it is due to a desire to set forth, as fully as the documentary evidence will permit, the plan of the school, and above all, the motives which lay back of its organization and development, for it may be said to have been the mother-school of all the parochial schools in the English-speaking States. Philadelphia was the largest city, and St. Mary's was the largest and richest Catholic parish, in the United States. It was the center of Catholic power and influence, and other parishes, as they grew up, especially in the cities, naturally looked to it for guidance in the solution of the many problems that confronted the newly organized Catholic congregation under New-World conditions—foremost and most far-reaching of which was the problem of religious education. The problem had been solved in Philadelphia, solved apparently to the satisfaction of both clergy and laity, as the result of a process of development springing from newly developed needs. The solution resulted in fixing an education ideal, which has struck its roots deeper and more firmly into the Catholic American mind with every year that has since elapsed.

The influence of this idea was shown shortly in the organization of other parishes in Philadelphia. The Germans broke off from St. Mary's parish in 1788, and soon afterward built a church of their own—Holy Trinity. Provision

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<sup>51</sup> Griffin, *History of Bishop Egan*, p. 15.

was immediately made for a parish school. As they were not able to build a schoolhouse as yet, the basement of the church was set apart for that purpose, and fitted up as a schoolroom. The church was described as being "100 feet long and 60 feet broad, and underneath was a comfortable schoolroom."<sup>52</sup> A few years later, with the rapid growth of the parish, the need of a separate schoolhouse was felt, and the congregation had recourse to a lottery—a commonly employed means of raising money for charitable purposes at the time. The sum of \$10,000 was wanted, and the legislature of Pennsylvania was petitioned for the legal power to create a lottery in that amount. The Act was passed in 1803, and the lottery was a great success. The tickets were sold for \$6 apiece, and there were 6,274 prizes, amounting to \$8,700.<sup>53</sup>

A third parish in Philadelphia was organized in 1796 by members of the Augustinian Order, and became known as St. Augustine's. For some years, the members of the new parish continued to send their children to St. Mary's School, but in 1811 a school was begun at St. Augustine's which combined instruction in preparatory and collegiate, as well as elementary branches. It opened with 39 pupils. The example set by St. Mary's was imitated by other parishes also as they grew up, a school being usually begun as soon as the congregation was organized and a place of worship secured.<sup>54</sup>

The factional troubles which broke out in St. Mary's Parish in 1812 and continued for many years, to the great detriment of the Church in Philadelphia, had a very injurious effect upon the school in point both of efficiency and of attendance. Nevertheless, the old school continued to exist and to render valuable service to the cause of Catholic education. St. Mary's School was not attached to St. Mary's Church, but was back of Walnut street, next to the "Old Chapel" of St. Joseph's. The school building which had been erected in 1782, was torn down in 1838, when the present St. Joseph's Church was built, St. Joseph's having become a

<sup>52</sup> *Hist. Sketches of the Cath. Church in Phila.*, p. 43.

<sup>53</sup> *Ibid.*, p. 44.

<sup>54</sup> *Ibid.*

separate congregation after 1821. After 1838, school was kept in the basement of St. Joseph's Church, but in 1852 a three-story school building, which is still standing, was built on the northern part of St. Joseph's lot, with the entrance from Walnut street. The present schoolhouse annexed to St. Mary's Church was built in 1843.<sup>55</sup>

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<sup>55</sup> Letter of Mr. Martin I. J. Griffin to the author.

## NOTES ON ELEMENTARY EDUCATION.

If we desire that truths become functional in the mind of the child as soon as they are learned by him, what considerations should determine the order of their presentation?<sup>1</sup>

In applying the methods of pedagogy to the actual work of developing the minds of the young, the teacher should aim to give the information which is compatible with the child's age, his social condition, and the particular vocation to which he is best adapted. Hence, any adequate scheme of education must recognize three objects which are to be sought in this work of child development, and these are: the acquisition of knowledge, the development of the mind's powers and the culture of the moral sense.

Learning is the sum-total of precise and coördinated knowledge which the pupil has assimilated through personal activity. We use the term *precise* advisedly, for one who has but vague, indefinite, or incomplete notions of things, cannot be classed as learned. Again, we designedly employ the word *coördinated* knowledge, because *to know* is to be acquainted with causes, and thus mentally to connect causes with their consequences, the laws with the facts or the phenomena which indicate the existence of these laws. *Assimilated* knowledge means true, real knowledge, not something artificial, not something applied at random by the mind from without or merely held in the memory, but consisting of connected truths which form an integral part of the mind's equipment and are there organized so as to become available. It may be truthfully asserted then that an intelligent pupil who has attentively followed the primary courses only, will be much better instructed than the pupil who has listened passively to the higher instruction, and has obtained therefrom only incomplete ideas as to the relation of things presented.

Important as knowledge is, it is, however, not so important as the harmonious cultivation of the faculties; for "the forming of the intellect," says Joubert, "is of greater moment than its progress." It is the special function of the teacher to train children and fit them for social life. It should never be forgotten that the *book-worm*, or the one possessing book knowledge only, is, all things being equal, not the best qualified to enter a profession and succeed therein: it is rather he who

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<sup>1</sup> The Psychology of Education, Lesson VI, Q. 2.

is ever on the alert and ready to grasp ideas and their relations and profit by his own experience that is most likely to achieve success in life. Experience proves that it is not the most learned, but the most wise who are the best prepared and the most experienced.

To attain this end, the teacher should seek to employ certain methods and processes so that the knowledge which he imparts may serve as a means to the cultivation of all the child's faculties. It is obvious, therefore, that were we to devote special attention to the exclusive development of any one particular faculty it would tend to destroy the mental harmony and equilibrium that should prevail and thus bring about a deformity. Hence, if any study, such as mathematics, should rather develop the judgment, owing to the constant use of deductive reasoning, it should not be understood that the memory and imagination are to be excluded, for experience teaches that the exercise of both is beneficial. Again, if we take literature which calls for the use of memory, it should be remembered that this study develops the imagination, the judgment, and the moral sense. The educational value of any lesson depends wholly upon the teacher. The skill and tact of the teacher are displayed when he is capable of arousing the fullest interest in the pupils. Thus in giving a lesson in history, the moral sense may be excited to a degree of patriotic enthusiasm; the practical judgment may be exercised by the application of moral principles to the actions involved; the reasoning may be called into play by pointing out the relations between cause and effect; and lastly, the ways of Providence may be pointed by emphasizing the fact that God destines man and directs them to the fulfillment of His designs. It should not, however, be presumed that the higher branches only possess such a high educational value. Teachers who have acquired much varied experience, are endowed with reverence and love for children, and have a certain skill for elementary teaching, can give many profitable hints along these lines.

That teaching may attain to a realization of the children's intellectual training, it should be rational and adapted to the mental resources of those instructed. Thus it promotes and fosters assimilation of knowledge by impregnating it with the children's self-activity, but it will be crowned with success only when it becomes stimulating and vivifying during the lessons. It is slow in its progress, and made applicable to varied exercises. It should be controlled by processes beyond dispute and constantly presented to the mind by frequent recapitulations and reviews. Hence the teacher should adhere to well-defined methods, for perseverance therein will insure success. Moreover, teaching should be practical, keeping constantly in view the children's

future functions and environments; and *moral*, in order to direct them to their true destiny.

That teaching may become effective, it will not be amiss to dwell upon the qualities that characterize good teaching. It may be asked when is teaching rational? (1)—When the teacher is judicious in his choice of subjects and employs correct methods in teaching; (2)—when he is conformed to the nature and *modus operandi* of the growing intelligence of the children and develops the faculties harmoniously; (3)—when he is particularly careful to exercise their reason and judgment in the various lessons.

The skilled botanist gives to every plant that necessary care which its condition and peculiarity require. It is reasonable, therefore, to suppose that the clever teacher will adapt his lessons to the laws governing the human intellect, specially to those which govern the method of acquiring knowledge. The intellect seizes the truth only when the teacher is clear, logical, and convincing in his exposition. Consequently, whatever the subject treated by the teacher or whatever the aptitude of his pupils, he should always substantiate his affirmations by sufficiently clear proofs. He should proceed from the known to the unknown, from the proximate to the remote, from the simple to the complex, and when practicable from the particular to the general, from the concrete to the abstract and from the sensible to the supersensible. Moreover, he should never omit the essentials in relation to the given question, always pointing out the connection which exists between the questions relating to the same subject. The teacher should not only strive to acquire the requisite knowledge; but should earnestly endeavor to obtain facility of expression, clearness and precision in the use of terms, which invariably bring conviction to the mind.

Teaching should not only be rational, but it should be adapted to the intelligence of the pupils. Hence truths communicated by teaching are compared to food which assimilation only makes beneficial. The comparison is proper when we contrast the internal work whereby food is transformed into our own substance and the transformation of acquired notions or ideas into personal knowledge, or when we consider the extreme precautions that necessarily accompany the choice and preparation of this food, either intellectual or material. Thus, the child gets that food which is properly adapted to his constitution, while the adult requires stronger aliment for his more vigorous brain. The viands which are suitable to a strong constitution, do not agree with a feeble or an infirm constitution. Hence the teacher should adapt his teaching to the capacity of the children in general, while noting the particular adaptability of the majority of his pupils. The child's intellect is feeble, undeveloped. It therefore needs special attention, for the budding in-

telligence is often injured by abstract deductions, because it is incapable of perceiving ideas which require the exercise of vigorous reasoning.

A prudent teacher will, therefore, not endeavor to teach his pupils all that he may know concerning a given subject, but will limit himself to what is fitted for the pupil's actual needs. He separates the principle from the accessory, gives force to his teaching by simplifying it, and thus allows the pupils ample time for study and review, practical exercises, research work, and the reading of instructive books.

Moreover, the tactful teacher introduces variety into the class-work, thus awakening interest and maintaining the spirit of love of study. He carefully avoids, when left free to select, the encyclopedia program or schedule which seemingly lays equal stress on every branch and which really divides the intellectual forces and hence leaves in the mind only a superficial and confused knowledge of the subjects treated.

While adapting his method to the intellectual condition of his pupil the teacher should be on his guard not to belittle his dignity by using the language of the uncultured classes, for to become too common in speech and manner is to neutralize the work of education. A child is said to grasp an idea when he is able, by a moderate effort and with the help of the teacher, to understand and apply it in the exercises following the explanation of the rule. Although the teacher should require this effort on the part of the pupil, he should not be too exacting or severe, lest the pupil, either through indifference or inability, become discouraged. However judicious the classification of the pupils in a school may be, the teacher is confronted with an array of a diversity of talents. The pupils range through all degrees of brightness, mediocrity, and weakness. The skilled teacher will direct his attention to the mediocre class chiefly, explaining his lessons so thoroughly, lucidly, and interestingly that even the weakest pupils can profit by the explanations. He will prepare some exercises for the three grades, suitable to their different capacities, and capable of arousing their interest. Thus teaching will not be limited exclusively to the precocious and bright pupils, who like early plants, cultivated by artificial means, usually entail too many deceptions for those who take care of them; usually give the same lessons to all the pupils of the same class in such a manner that each one will make progress according to the order and degree of his mental training.

Teaching should be living and active, that is, the teacher should be filled with zeal and communicative ardor, giving the lessons in a marked impressive way and having the subject-matter so well in hand that it could be said to be living.

There are, however, two serious defects that oppose this kind of teaching, namely, dryness and routine. Dryness results from a too

close and constant adherence to the text-book, from the lack of initiative, from the careless, slip-shod manner of oral explanations, the monotony of daily exercises, and, perhaps, from an indifference to study and research. Text-books, at best, are dry, and if they are not made vivifying by the ardor of the teacher, the task of enlightening and interesting youthful intelligence is abortive. Routine robs teaching of one of its most marked characteristics, and substitutes habit therefor, which loses its consciousness, being replaced by a species of automaton.

The teacher who is the unfortunate victim of routine, repeats each year the same lessons, in the same monotonous manner, and, evidently, without any success. Such teaching will inevitably engender a disgust, an enervation, not infrequently resulting in a kind of hopeless apathy.

If the pupils be found in this condition, the teacher should enter upon the work with enthusiasm. He should strive to give interesting explanations of the lessons and multiply questions to arrest attention. By patient perseverance in this method and a thoroughly conscientious preparation of the subject-matter to be treated, the teacher who may be engaged in the same grade for many years, will be able to arouse enthusiasm, elicit thought, and create a love for study in his pupils. By judicious reading and consultations, he will become progressive, abreast of the age, and glean great thoughts from many rich, productive fields. Otherwise, the formation of the children's intellect will be a failure, owing to dryness consequent to monotony and weakness.

The skillful teacher does not lay undue stress on gravity or dignity, but tactfully resorts to questions, including thought and rejoinders, turning the lessons, without, however, losing discipline and the requirements of the different specialties, into a masterly, controlled conversation. Experience confirms this well-known adage of pedagogy: "When pupils are passive and inactive, the class is dead." The living teacher presents his thoughts in that interesting, attractive manner, which excites emulation and stimulates initiative. In this method he finds an element of success in the very interest the pupils take in listening, whereas failure would inevitably follow were he to allow the thought of study and weariness to become associated in their youthful minds.

It may safely be asserted that teaching is active and living when the faculties of the pupils are judiciously exercised and when their attention is properly directed by promoting research and profitable reading. Another unfailing sign of such teaching is when the questions are within the reach of the pupils. Clearness in presentation stimulates investigation of the consequences that flow from given principles, that is, when the lessons in hand tend to collaborate coördinate branches and point out the interdependence of principles and subject-matter.

This method of procedure contributes powerfully to the formation of the judgment, to the rectification of errors, and to the art of correct speaking. We may say that it constitutes the essence of teaching.

And here it may be well to warn inexperienced teachers that teaching should be gradually progressive, repeatedly applied and properly directed. Experience teaches and has taught that the notions which children receive in teaching are generally new truths, and, therefore, it is of vital importance to their intellectual advancement that the teacher proceed slowly to allow the pupils to grasp the ideas to coördinate them, and to memorize and assimilate them. Hence, the teacher should guard against haste which is content with a superficial knowledge and survey of the subject, being utterly unmindful of or indifferent to the difficulties presented to the child. There is a species of simplification which multiplies questions under the vain pretext of adhering to the essential part, while an unenlightened zeal exerts a pressure, and undue straining which tends rather to enervate the intellect than to stimulate it. The true teacher will assure himself by patient questioning that his pupils have thoroughly comprehended his lessons and have not placed a false interpretation on his words.

It may be assumed as a universal pedagogic axiom that rules best understood and demonstrations most clearly given, are apt to be forgotten by pupils if the teacher were merely satisfied with oral explanations. Hence to ensure their thorough grounding and ever practical utility, frequent and varied applications of rules should be made by exercises that elicit thought and research.

BROTHER CONSTANTIUS, LL. D.

*Christian Brothers' College, St. Louis.*

**Show how the principle announced on the title-page of this lesson applies in the teaching of the various branches of the curriculum.<sup>1</sup>**

**“The presence and consciousness of appropriate feeling is indispensable to mental assimilation.”**

The good old days of the Latin Master and his ready rod have passed away; a new era has dawned for the schoolboy with his shining face; and the essence of this change is discovered in the fact that we are now striving to create an atmosphere for the subjects taught; in other words, to make use of the power of environment as a factor in mental assimilation.

And so the Aeneid is no longer a kind of unhappy hunting-ground for the dead forms of a language dead and buried. It is for us the

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<sup>1</sup> Shields, Correspondence Course on the Psychology of Education, Lesson XVI, Q. 2.

voice of the New Rome, speaking through its own mouthpiece, and speaking in a language that is world-wide; the language of the human soul. It is the embodiment of the Roman spirit; the mirror of the Augustan age; an impetus to its impulse; a summary of its principles; a part of the construction, or rather reconstruction, policy of that subtle mind which shook the foundations of state and sent the Roman eagle beyond the wings of morning and the setting stars; a living thing; a moving thing; a breathing thing; the noblest conception of perhaps the noblest souls of paganism. It is, as it were, the bible of the Roman race, brave, stern, devout, pathetic in its very greatness, its groping to the light of the Eternal Truth. In such a spirit must the *Aeneid* be read. Unless a keen personal interest be waked it will matter little about everything else.

In like manner we must picture Cicero standing in the surging, seething Forum, or facing the haughty, supercilious Senate, as he pours out his keen, sharp, pitiless invective against the traitor, or pleads tenderly for the friend of his youth. Here we must get to know the *man* if we would understand the *orator*, and there are few more lovable characters than the stern prosecutor of *Catiline*; his very humanness appeals to us; his very weakness shows his greatness.

And even the terse, manly narrative of the Gallic War has its own peculiar atmosphere, though on the whole it has less of personal character than the foregoing and is more a field for grammatical study. This should not be its sole end. I have found pupils who knew nothing of the subject-matter of the book, and who were perfectly familiar with all the forms of its language; this is absurd. The strong, vigorous figure of the Imperator stands out on every page. It too, in another way, is a glorification of Rome, of the military Rome of which Virgil has written:

"Tu regere imperio populos, Romane memento  
Hae tibi erunt artes pacisque imponere morem  
Parcere subjectis et debellare superbos."

In this way Latin becomes not a sarcophagus of dead bones but a temple of living thought. Volumes might be written on this subject and what is said of Latin may be likewise said of her sister language, Greek. The *Anabasis* of Xenophon is one of the most wonderful records in history. It must be read as personal narrative of a man who writes what he has seen and heard and felt. Its key-note is a lesson for ages: "It is clear that discipline has saved as lack of discipline has ruined many." This has all the national spirit of the Gallic War, but it has more humanness; it has here and there a flash of the irrepressible Greek humor. There is no more characteristic image of the Greek

spirit than the scene where the two leaders, in the face of most trying danger, bandy each other about their City's theories of stealing—the theft of a Spartan and the graft of the Athenian; or again, where Xenophon tells his men if it be necessary they must eat their enemies "raw." No words are necessary for Homer; his very syllables are magic. No one can read him for case and mood and tense.

If this be true for the so-called "dead languages," is it not more profitable for the speech of living nations? Each work of a great artist is a kind of reflex of his own spirit and of the spirit of his times. We cannot separate Dante from the City State. We cannot read Racine and Molière apart from the court of the Great Monarch. We cannot separate Shakespeare from the dramatic epoch of the English people, an epoch in which, for them, indeed, all the world was a stage. And many the parts they played when the spirit of the Skald and the Renaissance mingled in the same throbbing heart. Chaucer still mirrors for us the birth of national England; his pilgrims are of the past and yet of the living present. They still look out from the pages of Thackeray and Scott; yes, they live and move in our very century as surely as they set out that fresh spring morning from the old Tabard Inn. The types have changed only in appearance; the human remains. We cannot separate any work from its historical setting; we cannot often separate it from its maker; we can study nothing well without love and sympathy; the more love and the more sympathy we bring to our daily work, the better will it be done.

There is no more stimulating study in the school course than the study of the mother tongue and, until lately, there is no study that has been more neglected. In the old Latin school it was unknown. Truly this seems passing strange to us of the present period. This re-creation of atmosphere may be done to a large extent in secondary work. It can and should be done likewise in primary work. This in proportion to the age and power of the pupil.

Geography and history give ample scope. May I say it? Geography, apart from some concrete knowledge, seems to me almost useless. I can remember learning the name and location of every mountain, cape, gulf and bay, city, lake, river,—with its rise, flow and terminus—on every map of the known globe—and I question now if it mattered much whether the Danube flowed north, south, east or west, whether it emptied into the Mediterranean or Black Sea, if I knew nothing of the Danube beside. And if this be true of the Danube, it may be more so of the Don. This is perhaps a radical view. It is certainly the view of a theorist in primary work, but I would never insist on children's learning a geographical name unless it be given some concrete value from a physical, historical, or political association. This may be rank

heresy and I say it in a whisper. It is as easy for us to tell primary teachers what to do, and how to do it, as it is for college professors to direct secondary teachers. The sympathy and good will is on both sides, but we are all likely to ride our hobby and here we ride it in the dark.

There is no subject more facile in suggestion than history; no subject can be less easily separated from life; atmosphere is its essence. The nations must be to us living people, living their lives as we live ours, not puppets pulled by unseen strings. This in all history work is possible and essential. The American Revolution is not a mere record of events; it is the product of English ideals and the outgrowth of Colonial spirit and conditions. The Civil War is not an enumeration of battles lost or won. It is a national crisis, the test of life or death. Its blood is yet red on our fields; the problems beneath it are yet unsolved. What is true of us is true of those that have gone before us. Greece lives. She lives in her art, her architecture, her statuary. That art is the embodiment of her national life. Rome lives. She lives in her politics. She rules our empires, she controls our senates. The Teutons live. They live in our modern liberty. They govern in our states, congresses, municipalities. The past lives. It is an integral part of the present. It will be a part of every future. And so might we go on forever.

Science is of comparatively late growth. We have now given it its proper atmosphere in the laboratory and in the field. It is no longer smothered between the leaves of a text-book. But of this more than enough has been said.

In short, the principle laid down is essential in every branch. It is illustrated in our improvements in our buildings, libraries, laboratories, gardens, the equipment of the classroom, the scientific and historical character of our charts, the authenticity of our text illustration, and so throughout. We no longer have the fearfully-wonderfully-made pictorial of by-gone days, at least we do not find them in standard text.

Fresh air, sunlight, a cheery room, a kindly face, do much to make the class work easier and better. The resultant of these forces will always be the path of least resistance. Good feeling, coöperation, kindness are essentials of the atmosphere of the schoolroom. This is true of all work but mainly so of primary work. The personal environment of the teacher is a power for influence for good. Cheeriness and helpfulness go a long way; sharpness and impatience do no permanent good, they may do irreparable harm.

The system of reward and punishment is a part of the economy of Providence. Painful feeling is punishment. It may be at times neces-

sary for the maintaining of discipline; it will go a very short way in mental development. What is learned under force is not well learned. There may be cases where difficulties help mental discipline and here the pain soon results in pleasure. But where the feeling is always painful we can expect very small results. Hard study is sometimes painful, but we must always try to make it pleasurable when possible in order that it may prove profitable. Separated from a pleasant atmosphere a child will seldom do satisfactory work. We are all creatures of feeling to some extent; children are to a great extent. I do not believe in "keeping after school," at least, I do not think it ought to be done very often. Nothing is gained in the end. We all remember how little we felt like studying under those conditions.

In his excellent work, *The Art of Study*, Professor Hinsdale says:<sup>1</sup> "The teacher must cultivate in the pupil those states of feeling that harmonize with study and the acquisition of knowledge . . . . The more one knows the more he feels, and the more energetic is his will. . . . Excluding the will for the present, we find that strong intellectual activity is accompanied by weak feeling, strong feeling by weak intellectual activity. In a sense, the more one knows the less, for the time, he feels, and the more one feels the less he knows. There are apparent exceptions, perhaps real ones, but such is the rule or the law.

"So it is not strange that feeling should present to the educator some important educational problems. . . . The main facts for us to consider are that the feelings of children are easily excited, that they have little control over them, and that, when strongly excited, they are largely incapable of intellectual activity, and wholly incapable of studying and learning lessons."

He goes on to say that pleasant feeling is to be cultivated and violent feeling is to be discouraged. "A gentle glow or wave of pleasant feeling should play through the schoolroom, and over the mind of the individual pupil while he is engaged in study. Courage, hopefulness, appreciation, should mark the emotional climate rather than discouragement or despair. . . . Appreciation may be carried to the point of teaching the pupil false ideas concerning himself and his relations to the world. . . . Pupils should not be led to form exaggerated ideas of themselves and their attainments, but they should be led to believe that much can be done in the school, and that they can do it." He then quotes from Dr. Carpenter on Willfulness:

"Great mistakes are often made by parents and teachers, who, being

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<sup>1</sup> Hinsdale, *The Art of Study*, p. 190.

ignorant of this fundamental fact of child-nature, treat as *will-fulness* what is in reality just the contrary of will-fullness; being the direct result of the *want* of volitional control over the automatic activity of the brain. To punish a child for the want of obedience which it has not the power to render, is to inflict an injury which may almost be said to be irreparable. . . . Hence the determination often expressed to 'break the will' of an obstinate child by punishment is almost certain to strengthen these reactionary influences. Many a child is put into 'durance vile' for not learning 'the little busy bee' who simply cannot give its small mind to the task, whilst disturbed by stern commands and threats of yet severer punishment for a disobedience it cannot help; when a suggestion kindly and skillfully adapted to its automatic nature, by directing the turbid current of thought and feeling into a smoother channel, and guiding the activity which it does not attempt to oppose, shall bring about the desired result, to the surprise alike of the baffled teacher, the passionate pupil, and the perplexed bystanders."

Are we religious teachers not somewhat inclined to forget this? We who are so severe with self, are we not inclined unconsciously to be severe with others? Do we not sometimes lose the sense of proportion and exact as much from our pupils as we exact from ourselves? Do we not smooth our overzeal with devotedness and disinterestedness? Do we not measure the defects of children against rule and order by too high a standard, that of our own obligations to rule? At least we have an inclination this way which we must combat. We are so immolated to our work that we are apt to think we are perfectly understood in our motives on all occasions. Because we always have in view to do the best, we are inclined to think we always do the best; because our ideals are so lofty we forget they are not the standard of common living. If we keep the sense of proportion more distinct, we will do better work for the glory of our Master and the good of His little ones.

#### SISTERS OF NOTRE DAME.

*College of Notre Dame, San Jose, California.*

**Trace in detail the channels through which discoveries in pure science reach and modify the work of primary and intermediate education.<sup>1</sup>**

Undoubtedly the best kind of school-work is that which, based on investigation, leads the pupil to the highest form of activity, to use

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<sup>1</sup>Shields, Correspondence Course of the Psychology of Education, Lesson IV, Q. 2.

his concrete sense experience gained out of school, in assimilating the truths encountered in the classroom; and in turn to use "his school-acquired knowledge on his surroundings and thus reënforce his natural power of observation." Now what is true of college or university, in this regard, is equally true of primary and intermediate schools.

The triumph of this view of education is due, chiefly, to the spirit of progress awakened by the recent development of the natural and physical sciences. The impetus which this progress has given to research work in the universities has completely revolutionized the methods of instruction carried on in these institutions, within the past fifty years; but the beneficent effects of this transformation are not only visible in universities and higher institutions of learning. These influences reach primary and intermediate schools chiefly through the teacher, but incidentally also through their environment and the demands of modern school life.

Normal schools and colleges have of late years become deeply imbued with the scientific spirit, transmitted to them through university students who are yearly stepping into the ranks of training teachers and college professors. Normal courses have, in consequence, taken on an entirely new aspect; it is no longer considered sufficient to receive instruction in methods of teaching only, but an understanding of the principles underlying the theory and art of teaching is deemed far more important. Laboratory practice, too, has become a prominent feature of these courses.

Teachers who receive their training in such institutions bring to the work in primary and intermediate grades a freshness and vigor that is truly inspiring. They have come to look upon education as a vital process of growth, and hence, in their teaching employ natural methods instead of submitting their pupils to the deadening monotony of purely formal drills. They have been made to realize that truths taught in school do not become real knowledge to the pupil until he has rediscovered them for himself, and therefore will not treat the children as passive receptacles to be crammed with knowledge according to the capacity of each one's memory, but will lead them to observe and find by interesting experiments and careful study the facts which would otherwise appear dull and lifeless.

Teachers of all grades are at length learning to embody in their work the principles inculcated long ago on the hillsides of Galilee, by the Master Teacher of all time, who demonstrated His teachings by lessons from nature.

The leaven of progress has completely permeated every branch of industry in which men are engaged. Discoveries in science have so greatly benefited agricultural pursuits that scientific methods are now

employed by the most successful farmers. Improvements in manufacturing are likewise due to recent developments in science; and what has not science done for mining and commerce? Charles A. McMurray says: "the thousandfold applications of natural science to human industry and comfort deserve to be perceived as the result of labor and inventive skill. Our much-lauded steam engines, telegraphs, microscopes, sewing machines, reapers, iron ships, and printing presses are examples, not of a few, but of myriads of things that natural science has secured."

Now, as it is true in nature that there is a law of environment and that plants and animals are affected by their surroundings, it is likewise true of human institutions. In every age education has been modified by the prevailing ideas and customs. The undercurrent of progress that everywhere stimulates our busy population to put forth greater energy and to employ more skillful methods in the execution of their project, must needs pervade the atmosphere of the school also. Teachers and pupils are unconsciously, but nevertheless really, influenced by the opinions of those with whom they come in daily contact. To quote C. A. McMurray again: "The natural sciences have made recently such surprising advances, and have so penetrated and transformed our modern life, that we are simply compelled, even in the common school, to take heed of these great living educational forces already at work."

The demands of our modern work-a-day world, with its schemes for advancement and its ever-varying fortunes are such as to require men and women fitted to cope with difficulties undreamed of in the past, and equipped for the exigencies inseparable from a changing environment. The needs of the present time call for individuals of broad intelligence, sound judgment, integrity of purpose, and capable of adjustment to a variety of conditions.

We have been slow in coming to a realization of the fact that school is both "life and preparation for life;" how common a thing it has been in the past to hear of young men and women, who after spending years in acquiring a fund of "book learning," on entering upon the active duties of life, found themselves utterly helpless and dependent, unsuited to their surroundings, and unprepared to meet the emergencies attendant upon the daily struggle for existence, until experience had given them some real knowledge.

Herbert Spencer, speaking of education in England some forty or fifty years ago, said: "That which our school courses leave almost entirely out we thus find to be that which most nearly concerns the business of life. All our industries would cease, were it not for that information which they begin to acquire as they best may after their

education is said to be finished. And were it not for this information that has been from age to age accumulated and spread by unofficial means, these industries would never have existed. Had there been no teaching but such as is given in our public schools, England would now be what it was in feudal times. That increasing acquaintance with the laws of nature which has through successive ages enabled us to subjugate nature to our needs, and in these days gives to the common laborer comforts which a few centuries ago kings could not purchase, is scarcely in any degree owed to the appointed means of instructing our youth. The vital knowledge—that by which we have grown as a nation to what we are, and which now underlies our whole existence—is a knowledge that has got itself taught in nooks and corners, while the ordained agencies for teaching have been mumbling little else but dead formulas."

This condition has certainly improved. Educators everywhere are beginning to recognize the fact that they must adapt their methods to the needs of the day; and thus only can they hope to attain the desired end.

SISTERS OF NOTRE DAME.

*St. James' School, Grand Rapids, Michigan.*

**Query : I. How does the ideal of Christian education as presented in part II, p. 38,<sup>1</sup> harmonize with the statement, p. 46, "The success of a school is measured by the success of the alumni in the struggle for existence"? What does that success imply?**

**II. How far should the school "adjust its methods to the needs and conditions of the outer world"? Is not the tendency to too ready adjustment to conditions in the outer world likely to lower standards and establish wrong or at least low ideals?**

**III. How would you characterize "the power which went out from the kingdom to regenerate a pagan world"?**

**IV. Has not the "removal of the compelling force of local custom and family tradition" been productive of evil as well as good results? Constituted as we are, social beings, will not such elements enter largely into our lives and have a salutary influence?**

**V. Is not the tendency at present to too great plasticity? Is not human nature as much dependent as ever upon ac-**

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<sup>1</sup>Shields' Correspondence Course, Psychology of Education,

cepted standards of conduct? Can a man battle alone with the storms of temptation and passion, rather is not the man who can do so the exception and can education so modify human nature as to make such characters the rule?

VI. Is the present tendency (in the light of the plea for the development of individual power) to organization in trusts on the one hand and trade unions on the other, a legitimate tendency?<sup>1</sup>

MISS AGNES REGAN.

*San Francisco, California.*

I. Your first question asks how the passage "It has been the unchanging purpose of Christian education to put the pupil into possession of a body of truth derived from these four sources and to bring his conduct into conformity with the Christian ideals and with the standards of the civilization of his day," harmonizes with the statement "The success of a school is measured by the success of the alumni in the struggle for existence." This depends, of course, on what we should consider the success of the alumni in the struggle for existence. Now, I am tempted to ask the old question: "What doth it profit a man to gain the whole world if he lose his own soul?" And the young man or woman engaged in the struggle for existence who sacrifices high ideals, who foregoes the delights of literature and art, who renounces the joy of a virtuous life and a Christian home, and sacrifices his claims on eternity, in order to make money and accumulate stocks and bonds, has failed utterly in the struggle for existence. Success in the struggle for existence must evidently mean the preservation and development of all that is best in ourselves and the acquirement of all that is best and highest in the heritage of our race, while still maintaining our place in the material world into which we have been born.

"How far should the school 'adjust its methods to the needs and conditions of the outer world?'" Is not the tendency to too ready adjustment to the conditions in the outer world likely to lower the standard and establish wrong or at least low ideals?" There seems to be a misunderstanding here of the term adjustment as a vital process. "Life is a continued adjustment of internal to external relations." Dead things level themselves down to the conditions to which they are adjusted, but adjustment in living things means, in the first instance, the preservation of the inward content; it means the gaining of ability to conquer the environment instead of being conquered by it and destroyed by it as a consequence of the failure to adjust. There never

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<sup>1</sup>Questions on Lesson IV, Shields' Correspondence Course, The Psychology of Education.

can be too ready an adjustment of life to its conditions. If the current standards in the social and economic groups into which the child must enter on leaving school are low, then the adjustment in the pupil must be such as to enable him to rise superior to their standards and maintain his own. Once we understand the matter in this way, and I believe it is the only understanding that could arise from a thorough study of vital phenomena, it will be at once evident, not only that the adjustment can never be too ready, but that the main purpose of education is and must always be the securing of the most perfect adjustment possible to the conditions into which the pupil must enter.

Your third question opens up a very big field of thought, but I take it that the answer is not far to seek. It was the power which taught men to find their happiness in loving rather than in being loved, in giving rather than in receiving, in recognizing the three great central truths of the conquest of man over himself and his environment which is portrayed for us in the first pages of the Gospel: "Not by bread alone doth man live, but by every word that proceedeth from the mouth of God." "It is written, thou shalt adore the Lord thy God, and Him only shalt thou serve." "Thou shalt not tempt the Lord thy God." By the first of these fundamental principles of the kingdom, man is lifted into control of his physiological appetites, and having gained in strength in this way, the second principle enables him to conquer ambition for wealth and domination over his fellow-man, and to find the goal of all his striving in the Fatherhood of God and the brotherhood of man. The third principle makes him self-helpful and teaches him that he must not expect God, by miraculous intervention, to do for him what he is enabled to do for himself by the proper use of the powers and faculties wherewith his Creator has endowed him.

"Has not the 'removal of the compelling force of local custom and family tradition' been productive of evil, as well as of good results?" Yes, certainly. Wherever the environment of any living being changes rapidly the pressure becomes great and the tendency to the destruction of the living form pronounced. This is as true of man as it is of other forms of life and we should, therefore, expect that this radical change in man's environment would be productive of great hardships and of evil consequences, but to those who believe in an over-ruling Providence this will not seem the result of accident or the design of an evil being. Whether we see the termination of the process or not, we will still know that in it God is working for His own ends and aims and for the good of man rather than for his destruction. Those who pass through the struggle successfully at present will find themselves endowed with stronger personal adhesion to high ideals and will, from every point of view, be superior to the men who were good, not by

virtue of the kingdom of God which dwells in their own souls, but because a family group preserved them from the shock of temptation and the danger of wrong-doing.

You will find in what has just been said the answer to your fifth question: "Is not the tendency at present to too great plasticity?"

"Is the present tendency to organization in trusts, etc., a legitimate tendency?" I do not know what you mean by legitimate in this connection. The changes in our industrial system have compelled man to enter into organizations of this sort, and whether the tendency to do so be legitimate or not it is the inevitable outcome of present conditions which have resulted from the introduction of labor-saving machinery. But again, you have opened up here one of the most far-reaching problems of modern sociology and economics, the discussion of which is quite impossible in these pages.

**Query : I. There is some doubt as to the appropriateness of the expression "controlled involuntary attention" as used in answer to question I. Is it correct ?**

**Query : II. The crowded condition of the lower classes of our parochial schools is, in the mind of our teachers, the biggest obstacle to the teaching of the art of study to the pupils. Is there any means of overcoming this obstacle other than that of dividing the class into a number of sections ?<sup>1</sup>**

BROTHER PHILIP.

*La Salle Academy, New York City.*

I. Your phrase "controlled involuntary attention" strikes me as quite happy in spite of the apparent contradiction between "controlled" and "involuntary." There is a great deal of confusion, as you know, in the use of the term voluntary and involuntary attention. Some writers use the term voluntary attention to designate the attention which flows from the will, and involuntary attention for the attention which results from the intellect alone. Personally, I prefer this usage. On the other hand, it would seem very natural to designate that spontaneous attention which we give to things that interest us without any effort of the will as voluntary; and some writers use it in this sense. But in your phrase "involuntary" attention is used as the equivalent of spontaneous or absorbed attention, and it is evidently proper to speak of this attention as controlled, for, as you very justly remark, if this sort of attention

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<sup>1</sup>Questions on Lesson II, Shields' Correspondence Course, The Psychology of Education.

were not under the control of the will, even though that control be indirect, we would have no such thing as freedom. The term "non-voluntary attention," is, in my opinion, better than "controlled voluntary attention."

II. No teacher can do justice to more than fifty pupils and the best results can hardly be achieved where the number exceeds forty, but I do not believe that the number of pupils interferes more with the teaching of the art of study than it does with the teaching of any other study in the curriculum. As a matter of fact, it is through the art of study imparted to the pupils that they become independent of the teacher and thereby escape some of the worst consequences of excessively large classes. There seems to me to be another thought in the minds of your teachers which I would like to deal with at greater length than is here possible. Let me say in passing that I am inclined to think great good would result from our attempt to treat the pupils of one grade more as individuals and less as if we considered them all alike and capable of benefiting by like treatment.

THOMAS EDWARD SHIELDS.

## BOOK REVIEWS.

**La Théologie de Saint Hippolyte.** Par Adhémar d'Alès. Beauchesne, Paris, 1906. Pp. liv + 242.

In a previous number the BULLETIN introduced M. d'Alès to its readers and bespoke consideration for his faithful, sympathetic reproduction of Tertullian. The volume to hand deals with the theology of Saint Hippolytus—that strange figure of early church history who rose from the ranks of the Roman clergy to play the part of anti-pope against Saint Calixtus, the legitimate successor of the Fisherman. It reflects, if anything, even more credit on M. d'Alès for his judicious treatment of a delicate and complex theme. The student of theology and church history will find in this volume a store of information, not elsewhere gathered together, concerning the character of Hippolytus, who crowned his faulty, turbulent career with a martyr's death. Those interested in the history of philosophy might profitably compare with the knowledge we now have from other sources the account which Hippolytus gives of the leading schools of Greek philosophy and their tenets; and the lover of scientific method will lay this volume down satisfied. Priest, philosopher, theologian, agitator, anti-pope, martyr, Hippolytus presents many sides of character to the student which are but so many perplexing problems to the critic who endeavors, so to speak, to restore him in the original. This M. d'Alès succeeds admirably in accomplishing, after searching every nook and cranny where a bit of knowledge is to be found.

The author draws his information concerning the person and work of Hippolytus from the literary and hagiographical tradition, and from a third source which he has made to yield original results—namely, the much mooted work called "The Refutation of all Heresies," better known under the title of "Philosophumena," for the most part a misnomer.

In his learned Introduction, M. d'Alès collects the autobiographical elements scattered through the Philosophumena, and arranges them into a mosaic portrait of the author. Much needed new light is thus thrown on the mysterious personality of Hippolytus. The notion of Hippolytus anti-pope is central. The clue to his many sides of character is to be found here, if anywhere, in the bitter personal antagonism, amounting to schism, toward Pope Calixtus. M. d'Alès submits to

penetrating criticism the rival claims to the authorship of these disputed writings. The results greatly increase the probabilities in favor of Hippolytus.

The personal attitude of Hippolytus toward Pope Calixtus, as reflected in the theological questions of the day which divided the minds of these two rivals and embittered their relations; the attitude of Hippolytus toward the Trinitarian heresies, toward holy Scripture, toward science, sacred and profane, together with his views on the "Last Things," is successfully inquired into by the author in five solid chapters. In these chapters M. d'Alès succeeds in discovering the main motive of Hippolytus and the key to his complex character. This psychological reconstruction of a man of mystery along the lines of unity of purpose and more or less consistency of conduct, is a fine piece of work, harder to accomplish in the field of letters, perhaps, than in the kindred domains of art or archaeology. When the connecting thread of a man's mental and practical life lies hidden beneath a mass of seemingly unrelated detail, it is no small credit to the critic who discovers it; and when we remember, furthermore, that the literary remains of Hippolytus were almost unknown until the early fifties of the last century and have been increased only by very recent discovery, the value of M. d'Alès' painstaking collection of information and judicious handling of new material is at once apparent. There is an attractiveness about the author's treatment which pervades even the minutest details. His great erudition has not stifled his power and grace of expression, nor has his power of expression tempted him to forget the severities of scientific method. These qualities are worthy of note, because in these days the interests of the 'mind literary' are too often sacrificed in scientific treatises as if the beautiful were no longer a fit companion for the true.

The author, after a close study of the manuscript brought from the East in the early forties of the last century and now in the national library of Paris, has shown very convincingly that critics have been too hasty in lamenting the loss of the second and third books of the *Philosophumena*. These he has discovered somewhat mutilated, but substantially intact in the so-called fourth book of the actual editions. The most considerable loss is probably that of the development of the "mysteries," though even this lost part of the treatise, as indications all seem to point, cannot have been extensive. In his choice of explanatory suppositions, the author leans to the theory of a distracted scribe or copyist. The bulkiness of this so-called fourth book, as compared with the others, lends additional support to the author's contention that the greater part of the second and third books was inadvertently transferred. This piece of critical restoration is a real

contribution to knowledge, and there is nothing painfully labored either in manner or matter about its presentation.

This volume is well worthy of the praise here bestowed upon it. It is interesting, exact, sympathetic, novel. Carefully prepared tables and indices make any of its varied topics easily accessible for reference. Taking a topic at random—the Redemption, for instance, we find a succinct and complete presentation of what Hippolytus has to say on the subject. One of the general effects produced by reading the volume is the high estimate to be put upon Pope Calixtus who towers above his erratic rival when the two are measured alongside. We hope that our readers will find place on their library shelves for this work on Hippolytus and its companion volume on Tertullian. These are the days of special studies, and it is seldom that tradition has been so thoroughly ransacked for information as it has been by our author in the two cases of Rome and Carthage. We congratulate M. d'Alès on his noteworthy achievement.

EDMUND T. SHANAHAN.

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**Justins Lehre von Jesus Christus.** Von Alfred Leonhard Feder, S. J. Herder: St. Louis, 1906. Pp. xiii + 303.

Justin Martyr's ranking position as the first of the Christian Apologists, not indeed in the order of time, but in the order of importance—since he gives us a most valuable insight into the faith and practice of the early church—makes him an interesting object of study.

In the learned Introduction to this volume, the author reviews the various estimates passed upon Justin and his work from the earliest days to the latest publications, Catholic and Protestant, on the subject. This presentation of the literature concerning Justin Martyr is in itself valuable, but the author has made it more so by the clear and entertaining account which he adds of the purpose, presuppositions, and results reached by the respective investigators. He rightly claims that a complete understanding of any author cannot be reached by studying one topic exclusively, but only by computing and appreciating the relative influence upon one another of an author's many views, and by taking into due account the formative circumstances of time, place, and personages upon such a traveller and enthusiast as was Justin Martyr. The results justify Father Feder's contention. Throughout the entire volume the origin of the various ideas expressed by Justin is traced, his sources are studied, and a concrete, living presentation of the martyr Apologist is the pleasing result of the method which the author follows.

Justin's views on Christ as Messiah form the first topic of investigation. These are followed by a description of his Logos doctrine, and a very searching inquiry into its sources. The ancient Greek, Stoic, and Jewish-Alexandrian doctrines of the Logos are studied with a view to determining their influence on Justin and his indebtedness to them. This pagan influence has been grossly exaggerated by those investigators who seem bent on proving a foreign source for every Christian doctrine and have been misled by this prepossession into straining at gnats in their efforts to establish an actual point of contact and place of borrowing. Not the least of the merits of this learned volume consists in overthrowing this thesis of foreign importation.

The author shows very clearly the dependence of Justin upon the Sapiential Books of the Old Testament and upon St. John and St. Paul. He brings out this dependence more clearly still by means of a comparative table which exhibits the parallelism of thought and even of expression. His conclusion is that Justin's doctrine of the Logos, so far as its fundamentally religious character enters, is of biblical origin, and not an outgrowth either of Jewish-Alexandrian or Greek philosophy. It is not even the basis of his theology, but a secondary concept which Justin uses to illustrate and support his belief in the divine sonship of Christ. The author concedes that because of loose and erroneous expressions Justin may in a certain sense be called a forerunner of Semi-Arianism, but denies that the charge of Arianism proper can be raised against him. These first two studies of the author are as valuable as they are timely. They will serve especially to check the strong tendency now current which consists in belittling traditional, and in magnifying supposed heathen sources of Christian doctrine.

The third part of the work before us is on the Christology of Justin and the fourth on his Soteriology. Space will not permit a detailed recount or appreciation of the interesting topics which the author interestingly treats. Suffice it to say that Justin's fund of ideas on Christ as God and Christ as Man, on His work as Redeemer, Savior, Teacher, High Priest, Lawgiver, King, and Judge is laid before the reader for inspection in an orderly, scientific way, and in an easy, uninvolved style which greatly adds to the presentation. The life of Christ according to Justin completes the treatment. A review, followed by a triple index of sources, names, and topics, makes the volume handy as a work of reference.

EDMUND T. SHANAHAN.

**Die Lehre des hl. Ambrosius vom Reiche Gottes auf Erden.**  
Eine Patristische Studie. Von Dr. Joh. Ev. Niederhuber. Mainz,  
1904. Pp. x + 282.

The mere fact that St. Ambrose was of an intensely practical and moral turn of mind is sufficient to assure him a hearing in an age which has erected the practical into a philosophy of life. His Roman education in philosophy, rhetoric, and law, and his experience in the consular service before his election by acclamation to the see of Milan, developed in him those practical qualities which are in great measure characteristic of his writings. It has been said that the genius of the Roman was for organization and government, whereas that of the Greek was for speculation and culture. There is a good grain of truth in the contrast of these two racial traits, but unfortunately the contrast has been so far pressed at times that it has degenerated into rhetoric, and ceased to be history. St. Ambrose was no stranger to Greek influence. It is hard at times to discover a dominant conception in his writings. His ideas are so rich and varied that the critic finds no little difficulty in attempting to put systematic order into the mass of details. Mystic and literal as his language is on occasion, the bishop of Milan needs to be completely studied before a due estimate of his thought can be reached. Fragments yield no clue. He often emphasizes so positively the particular feature of a topic which he is treating that many mistake this over-emphasis for an exclusive statement, instead of correcting and modifying it by comparison with other texts. It is only in this way that the thought of any writer can be made to seek its level. Our author realizes this thoroughly, and it is not the least merit of this contribution to patristic literature that the total drift of St. Ambrose's thought is judiciously estimated from all sources before being set forth or systematized.

The author first inquires into the natural presuppositions of the kingdom of God among men as conceived by Ambrose. These are the bodily and spiritual constituents of man, and the immortality of the soul, viewed religiously in relation to the redemptive work of Christ. The author takes care to point out to hasty interpreters that the trichotomy which Ambrose admits in man's constitution is not physical, but an application of religious and ethical conceptions to the problem of anthropology. The view is based upon the supernatural constitution of man through grace, and does not imply the admission of a three-fold physical compound, body, soul, and spirit. This is a necessary and timely correction.

After insisting on this religious and moral standpoint as central with St. Ambrose, the author successively examines into the Bishop of

Milan's views on the original condition of man in Paradise, namely, on his creation in the image and likeness of God, which was the special quality on which the kingdom of God was founded, a grace, in other words, and not a natural belonging; on the kingdom of this world established by sin and by Satan in antagonism to the kingdom of God which needed to be re-established as a matter of moral necessity for man's restoration to his original, spiritual well-being; on the grace of Christ in relation to the grace of primitive justice and as the constituent principle of the kingdom of God; as the source of our salvation and renovation; of merit, of eternal life, of intellectual and moral perfection; on the kingdom of God as the subjective possession of the "vita beata" by those who are its members, who live no longer a life of isolation, but one of communion with one another in faith, prayers, merits, and deeds on earth, to become members of the perfect community of the blest hereafter.

These summary indications will acquaint the reader with the variety of interesting topics treated. It is no small matter to have succeeded so well in collecting scattered bits of information from the many discourses and writings of St. Ambrose where they lie isolated and at times seemingly unrelated. The reader will derive not only intellectual but spiritual profit from studying this highly moral and practical conception of the church which St. Ambrose has left us. The author has realized the wish expressed in the preface that his volume would prove a serviceable contribution to the patristic literature of the present. The volume makes a very worthy addition to the "Investigations in Christian Literature and the History of Dogma" edited by Doctors Ehrhard and Kirsch.

EDMUND T. SHANAHAN.

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**Cursus brevis Philosophiae**, auctore Gustavo Pécsi. Vol. I, Logica, Metaphysica. Esztergom (Hungary), Gustav Buzárovits, 1906. Pp. xvi + 311.

If, as the author of this Course of Philosophy asserts (p. 151), the term "curious" comes from the Latin "cur" and therefore expresses the tendency of the mind to know the "why" of things and events—an etymology, however, which the philologist is not likely to accept as scientific—a new Latin text-book of scholastic philosophy ought to arouse some curiosity. Why is it published? Simply to increase the already large number of such manuals? Or at last to supply what has been looked for so long, namely, a qualitative improvement? We can but praise Dr. Pécsi for his purpose as set forth in the Preface.

Philosophy, he tells us, must be adapted to our own times, and cannot be simply a re-edition of medieval philosophy. "In the twentieth century, one must philosophize as Aristotle and St. Thomas would, if they lived to-day." Hence old principles are to be presented in a new dress, and brought in touch with modern science. This certainly is a condition on which the vitality of philosophy depends. It has not always been understood sufficiently, and the author's undertaking is highly commendable. The use of the strict syllogistic form has also great advantages, but we doubt whether it can give philosophy "the clearness and exactness of mathematics," and enable it to reach "clear and apodictic conclusions" like those of the mathematical sciences.

This first volume contains Logic (including Epistemology) and General Metaphysics. The advisability of giving General Metaphysics so early a place in the course may be questioned; but, to our mind, the treating of Epistemology before Psychology is objectionable. How can the value of the cognitive faculties be tested before knowing their mode of function and their mutual complex relations? We need not enter into details on the contents of the book. On the whole, the author follows the classical divisions found in other text-books of scholastic philosophy, and teaches the traditional doctrines with only few changes or additions, and these of secondary importance. To bring the book up-to-date certain questions should have received a little more attention. For instance, two very unsatisfactory pages are insufficient for the treatment of the process of induction. The general problem of method should not be reduced to four pages on the formal scholastic "disputatio philosophica," and two on the "methodus philosophica."

The external form of the book is remarkably good. Misprints, however, are not sufficiently eliminated. Thus we find Lotz for Lotze, Francellin for Franzelin, Suares for Suarez (which is also found), Schoppenhauer for Schopenhauer. Pesch is preceded by the initials H. or P. neither of which applies to either of the two authors of that name. Such words as Descartes and Kant are indiscriminately used along with their Latin forms Cartesius and Kantius. The same word is spelt differently, like sofisma and sophisma; phisiologia and physiologia; phisica, fisica and physica; the same for metaphisica, etc.; we even find metaphfisica. These and similar defects mar the appearance of a book whose typography is otherwise perfect, and, for clearness, might well be set up as a model for text-books.

C. A. DUBRAY.

**Neue Schule des gregorianischen Choralgesangs.** P. Dominicus Johner, Benediktiner von Beuron. Pustet, Regensburg.

**A New School of Gregorian Chant** by the Rev. Dom Dominic Johner, O. S. B., of Beuron Abbey. Pustet, Regensburg.

This work and its translation proceed from the Abbey of Beuron. It is another instance of the high cultivation of the ecclesiastical chant by the Benedictines throughout the world. Father Johner belongs to the school of the oratorical rhythm, which system maintains the doctrine of equal duration of all Gregorian notes and a peculiar theory of accent. All will not, of course, accede to this. However, whatever may be said on these points, to which all will not agree, and justly so, the book will be of practical value for Church music. It is not only useful for professional musicians and savants, but is practical also for beginners. It is divided into three parts: Preparatory School (Vorschule), Normal School (Normalschule), High School (Hochschule). To this is added a threefold appendix. The most practical instructions for the Gregorian singer are in the second part, the "Normalschule" (pp. 21-142).

**Kyriale seu Ordinarium Missae** juxta Editionem Vaticanam a SS. PP. Pio X evulgatam. Fr. Pustet, Regensburg.

**Commune Sanctorum** juxta Editionem Vaticanam a SS. PP. Pio X evulgatam. Fr. Pustet, Regensburg.

Here we have a fine reprint of the Vatican "Kyriale" and "Commune Sanctorum" from the house of Fr. Pustet. "Pustet editions," of the old plain chant, were justly popular for their typographical excellence and it was to be expected that, in the many editions of the "new plain-chant" books, Pustet would also prove his superiority in this department.

**Kyriale seu Ordinarium Missae** juxta Editionem Vaticanam. Modern notation. By Dr. Fr. X. Mathias. Pustet, Regensburg.

This edition of the *Kyriale Romanum* in modern notation has been prepared by Dr. Mathias with the assistance of the Rev. Dom Dominic Johner, O. S. B., of Beuron Abbey. The special characteristics of this edition, as the author states in his preface, are: the strict adherence to the graphic grouping of the notes as in the typical edition; and the indication of the rhythm according to the ordinary methods of modern notation, familiar to every singer. It proceeds from the press of Pustet and is on a par with their excellent work in this respect.

**Catholic Church Hymnal** with Music. Edited by A. Edmonds Tozer. J. Fischer & Bro., New York.

Catholic Church hymnals are always welcome, as they help our congregational singing in the vernacular. The author has made large use of mediæval hymns, something that has not been done heretofore to such an extent. The compass of the tunes, with a few exceptions, has been kept within the proper limits for unison singing. Many of the hymns are set to the author's own compositions.

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**Trusts, Pools and Corporations.** Edited with an Introduction by W. Z. Ripley, Ph. D. Boston, New York, Chicago, London : Ginn & Co. Pp. xxx, 473.

**Trade Unionism and Labor Problems.** Edited with an Introduction by John R. Commons. Boston, New York, Chicago, London : Ginn & Co. Pp. iv, 628.

**Railway Problems.** Edited with an Introduction by W. Z. Ripley, Ph. D. Boston, New York, Chicago, London : Ginn & Co. Pp. vi, 686.

**Selected Readings in Public Finance.** By C. J. Bullock. Boston, New York, Chicago, London : Ginn & Co. Pp. 671.

In the above volumes of the series of *Selections and Documents in Economics*, Professor Ripley, the editor has given us something new and stimulating in the line of text-books. The purpose of the series is to furnish in convenient form for the student and the general reader, materials for supplementing the treatment given economic questions in the general text-books, by study of specific cases bearing upon the principles or practices under consideration. It represents an attempt to apply to the study of economic problems the "case method" which has proved so successful in the law schools.

Professor Bullock's volume of *Selected Readings in Public Finance* is a slight departure from the plan followed in preparing the other three; as its title indicates, it is intended to give the reader the views of the best known writers on Finance on particular topics of financial import, rather than to enable him to gather the principles of finance from instances of actual financial practice. The materials for all of the volumes has been previously published.

The two volumes prepared by Professor Ripley himself impress as

the most valuable in a valuable series. In these the idea of allowing the reader to gather for himself, from the history of specific transactions and of leading legal cases, the actual working of the industrial combinations and the railways, and the attitude of the law toward these great organizations of capital is closely adhered to. These essays on the formation of well-known "trusts," on their practices, on railroad organization, on railroad rate-making as illustrated by specific instances, and on judicial decisions and legislation are at once illustrative and splendid inductive material.

Professor John R. Commons in selecting the essays for his volume on *Labor Problems* has no doubt been handicapped by the meagreness of literature from which to choose. As it is, the volume suffers somewhat, in comparison with the two noticed above, from a lack of the same consistency. The essays on trade-unionism are instructive and well grouped, and with a few more of the same character would have made a serviceable volume for the study of trade-unionism by the case system, but their incorporation with such essays as that on the "Slav in Coal Mining" and the symposium on the "Negro Artisan" deprive the book of the unity of subject-matter attained in the others. All the essays, however, are interesting, and the width of range which makes the book less valuable for classroom purposes may add to its attractiveness to the general reader.

D. A. McCABE.

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**La Paroisse**, par M. l'Abbé Henri Lesêtre. Paris : Lecoffre, 1906.  
Pp. 263.

M. Lesêtre is to be congratulated on this very readable and scholarly addition to the Bibliothèque d'Economie Sociale. With a completeness which is remarkable when we consider the narrow compass within which the author was obliged to confine his treatment, he traces the history of parishes in general from the close of the third century to our own day, devotes a few special chapters to the study of their condition in France before and after the Revolution, indicates the peculiar influences exerted by local conditions in the various countries of the Catholic world, and attempts to forecast the future of the French parish in the changed circumstances to which it must now adjust itself.

The principal part of the work is given up to an account of the origin and development of the parish as a necessary element in the organized activity of the Church. It is a most interesting view that is given the reader, with numerous side-lights on related topics—the support of the clergy, the administration of temporalities, the intervention

of lay authority in parochial affairs. Evidently, we gather, no century has a monopoly of distressing conditions for the Church; even in France the Curés will not look back with regret to a time when a lay-lord controlled all parish revenues and even relieved the clergy of their stipends for Masses.

It is especially interesting to the American reader to discover in the ninth chapter, which is intended to familiarize the author's fellow-countrymen with parochial organization in other countries, that the marked characteristic of parishes in the United States is their powerful contribution to the cause of national unity. Our parishes, it is said, are at the same time Catholic and American; our pastors feel free to preach love of country as well as love of religion, since the civil authority is never guilty of any act tending to menace faith, chill love of country or wound love of the Church.

The final chapter, *La Paroisse de Demain*, contains reflections on the actual situation in France. M. Lesêtre is of the large number of those who believe that the difficulties created by the government are largely compensated by the greater liberty which will come to bishops and priests, and he is confident that the generosity of the people may be fully relied on to meet all the needs of religion. The great need of the French church to-day, he holds, is of a vigorous endeavor to control and enlighten public opinion by utilizing to the full the great power of the press, by an improved and more zealous ministry of preaching, and by proclaiming the obligation of a more practical piety.

JOHN T. CREAGH.

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**Nomination et Institution Canonique des Evêques**, par T. Crepon des Varennes. Paris : Tequi, 1903. Pp. 213.

The contents of this work are really indicated by two words of the sub-title, "Pragmatiques-Sanctions, Concordats;" for after a brief introductory notice on episcopal elections in general, the author concerns himself exclusively with those famous documents which have affected the nomination of Bishops in France during the last seven centuries. The so-called Pragmatic Sanction of St. Louis, the Pragmatic Sanction of Bourges, the Concordat of 1516, the Civil Constitution of the Clergy, the Concordat of 1802, and the Concordat of Fontainebleau are discussed in turn. Though this discussion cannot lay any claim to novelty, the treatment is interesting, and there can be no doubt that the work has a very real value, breathing as it does love and reverence for the Church, and evidencing the desire of an earnest and cultured

layman to contribute his influence in behalf of religion. M. des Varrennes prefers the concordatory method of choosing bishops, with the coöperation of the supreme civil and ecclesiastical authorities, and looks with less favor on nomination by the prelates of a province or by the Pope alone. This judgment may not meet with the approval of all, but no one surely can find fault with the principle which he would have incorporated in any code governing episcopal elections—never to confer the honor of the episcopate on any priest who solicits it.

JOHN T. CREAGH.

**Valeur des Décisions Doctrinaires et Disciplinaires du Saint-Siège**, par Lucien Choupin, S. J. Paris: Beauchesne, 1907.  
Pp. 388.

The major part of this volume is taken up with a long explanation of the Syllabus and a briefer study of the decrees of the Holy Office and of the Index touching the case of Galileo, but in an interesting introductory section the author treats many questions that continually suggest themselves to those who have to do with pontifical acts and with the decrees of the Roman Congregations. What is the precise nature and extent of papal infallibility; does a denial of an infallible decree of the Sovereign Pontiff always imply heresy; what form of assent is due to constitutions and encyclicals like the "Libertas" and the "Immortale Dei" of Leo XIII; what are our precise obligations in reference to decisions emanating from the Holy Office; how are we to distinguish between dogmatic and disciplinary pronouncements; these are questions of permanent interest, an interest, too, that is rendered the livelier by the varying opinions of canonists and theologians in regard to particular apostolic or congregational acts. Most readers will regret that this portion of the work was not enlarged, even at the cost of a more confined study of the Syllabus. As to the value of this famous list of condemned propositions, Père Choupin concludes that the opinion of those who maintain that the Syllabus is not guaranteed by the infallibility of the Church is neither improbable nor rash.

JOHN T. CREAGH.

**Konversations-Lexicon.** Herder. Vol. VI. *Mirabeau-Pompeji*. Net \$3.50. Vol. VII. *Pompejus-Spinner*. Net \$3.50.

The sixth and the seventh volumes of Herder's *Konversations Lexicon*, appearing within a few months of each other, invite renewed attention

to this great undertaking of the Herders. The seven volumes already published contain over six thousand pages of carefully prepared and classified material touching on practically every topic which has any culture interest. The plates and maps are up to the standard of excellence consistently maintained by the Herders in all their work. Art, warfare, mechanics, anatomy, astronomy are as generously treated in text and illustration as the more common topics of daily interest. The judicious use of abbreviations increases enormously the amount of information which the publishers are enabled to give within the limits set.

The Lexicon is excellent from every standpoint. Commendations uttered on the occasion of the appearance of the earlier volumes may be repeated with added emphasis in welcoming the new volumes in America.

WILLIAM J. KERBY.

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**Linguae Hebraicae Grammatica et Chrestomathia cum Glossario.** Editio altera. By H. Gismondi, S. J. Rome: C. de Luigi. Pp. 96 + 20 + 60. Price L. 4.00.

The present work of F. Gismondi is very clear and methodical, and will be of the greatest service to the beginners in Hebrew. Intending this grammar to be elementary, the author has omitted all bibliographical notes, as well as all questions relative to the origin and philological derivation of the various forms. A little of both would not be out of place, were it only to let the students know the existence of the problem. From a scientific point of view, this grammar seems to be a little too mechanical, but this does not take away any of its practical qualities and we recommend it to all those that are interested in the study of Hebrew.

R. BUTIN.

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**The Essentials and Non-Essentials of The Catholic Religion.** By Rev. H. G. Hughes. The Ave Maria Press, Notre Dame, Ind., 1906. Pp. xi + 132.

An admirable little book, admirable in design, and admirable in execution. Written originally for the information of those outside of the Church it is republished with the hope that it may also be useful to some within the Church. That hope we believe to be well founded. We know of no better service a Catholic writer can do to Catholics than

to make them acquainted with the distinction between the truths of faith and the theological opinions which, however true they may be, are not obligatory. In our own experience, we have never yet met with a Catholic troubled by doubts really "against the faith," but we have met many who were troubled by doubts against things which they supposed to be of faith, but which were not so. The gift of faith can scarcely prevent the mind from doubting human opinions. Father Hughes' little book will do much to prevent such confusion.

M. J. RYAN.

*St. Bernard's Seminary, Rochester, N. Y.*

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**Questions of the Day.** By Very Rev. A. Macdonald, D. D., V. G.  
Vol. II. New York: Christian Press Association Publishing Company, 1906. Pp. viii + 228.

This volume contains a number of miscellaneous essays by one who is known as one of the most zealous and diligent Catholic writers in Canada. The essays on "The Symbol in the New Testament," and on the "Discipline of the Secret," have been incorporated in the author's larger work on "The Symbol," which was noticed in the BULLETIN on a former occasion. There is an essay on the Ethical Aspect of Bribery at Elections, which is characterized by a noble, moral tone, and which sustains a view which we believe to be absolutely right, by arguments of great force and clearness.

M. J. RYAN.

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**Lex Credendi:** A Sequel to Lex Orandi. By George Tyrrell. Longmans, New York, 1906. Pp. xviii + 256.

**Oil and Wine.** By George Tyrrell. Longmans, London.

There are many things in these books with which we disagree; yet we do not find that our differences are in fact so great as the preface to "Oil and Wine" had led us to anticipate. In his chivalrous fairness, in his anxiety not to appear to simple believers to speak with an authority which he does not possess, and not to be taken by outsiders as an official representative of the Schola, Father Tyrrell has been led, we think, to profess that he stands at a greater distance from what he calls "the school at present in the ascendancy at headquarters" than is the case in reality with his works. For, after all, within the Catholic

fullness of the Church there are "many mansions;" and apart from the influence of the divine Spirit who is her life, her varied experience of so many ages and nations and stages of civilization has furnished her with some school of thought for every variety of character and intellect. In some places, too, his language lays itself open to misunderstanding, *e. g.*, on p. xiv of this preface he speaks of "the Church," when he obviously only means the executive departments of the government of the Church. As one man's meat is another man's poison, so what might be one man's poison may be another's meat; and Father Tyrrell found from experience that this work when privately circulated, "did not suggest difficulties" but "alleviated them;" did not "scandalize or discourage" souls, but "stimulated them;" a result which he attributes to the fact that it was read only by people competent to think for themselves, and warned by him that the work should be read with a vigilant and critical eye.

The interdependence of the rule of faith and the rule of prayer, which was officially asserted long ago, is the theme of the two books entitled "Lex Orandi" and "Lex Credendi." Both in the conclusion and in the preface of the latter, Father Tyrrell draws our attention to some characteristics of the former work which were not as clear to some of his critics as he thinks they might have been. He reminds us that both of these works were written for a particular class—a class which he fears is growing in numbers—viz.: those who, though "earnestly religious," have become "impatient of theological disputes" and think that "the Gospel means deeds rather than words or theories," and who therefore are coming "to look upon the Creed with a cold eye; to view it as belonging more to the outward life of the visible Church than to the inward life of the individual Christian." And, as in the "Lex Orandi," he tried to show such people that "creeds and dogmas cannot be dispensed with," in the spiritual life because "they are the presuppositions of all life," so in the "Lex Credendi," he tries to show them that the Creed may be evolved from, because it is presupposed in, the Prayer of prayers, that which our Lord taught to his disciples.

For the aim and purpose of these works we cannot imagine that anyone can have any feeling but sympathy and gratitude. The spirit of zeal for the Catholic religion, and the love of souls which inspired them deserve, and have, our profoundest admiration. But with all this, there may legitimately be respectful differences of opinion as to the manner in which the task has been accomplished. We think that Father Tyrrell's view of the relation of the science of theology to Faith and to the Depositum "once delivered to the Saints," will have to be modified before it will commend itself to the mind of the Church as something to be not only tolerated in private individuals but commonly

and publicly adopted among the recognized schools. His theory of Development has not yet been explained with sufficient clearness to render a fair criticism within a short space possible. But it is something widely different from that of Newman and Perrone. In saying so, Father Tyrrell acts with characteristic honesty and candor; we always know where Father Tyrrell stands; and he is to be honored for this. And, believing, as we personally do, that the theory which he opposes, though susceptible of improvement or correction in details, contains a great deal more of truth than his own, yet we much prefer his open and honorable attack to the conduct of some writers in France who have tried to propagate a view under the name of Newman that is much nearer to the Hegelian process of thought than to any theory of development which John Henry Newman would have sanctioned.

We must not omit, however, that Father Tyrrell makes it clear that he is neither a "Pragmatist" nor a "Voluntarist." If, in writing for a particular class of minds, he emphasizes the apologetic value of religious experience and the criterion of the practical helpfulness of particular articles of the creed, yet he warns his readers as plainly as any theologian could do, that this must not be understood as a depreciation of the importance of reflection and reasoning.

The printers of these books have done their work well, except for one absurd mistake in the last sentence of the preface to "Lex Credendi"—a misprint which mars one of the most beautiful and most familiar sentences of the *Imitation*. We call attention to it here, both because it is a pity that such a heart-touching sentence should have been spoiled, and because it expresses our feelings toward the distinguished apologist: "Post hiemem sequitur aestas; post noctem<sup>1</sup> reddit dies; et post tempestatem magna serenitas." May these things be his! will be the prayer of those who criticise his works from their quiet shores, as much as of any of the troubled souls whom he has saved from greater trouble or helped to attain to peace.

M. J. RYAN.

*St. Bernard's Seminary, Rochester, N. Y.*

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**Indulgences, Their Origin, Nature and Development.** By Rev. A. M. Lépicier, Professor of Divinity in the College of the Propaganda. Benziger Bros., New York. 1906. Pp. xxiv-500.

This is a learned work, as might be expected from Fr. Lépicier, and is intended as a reply to Mr. H. C. Lea's work on the same subject.

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<sup>1</sup> The printer has turned noctem into mortem.

It would, however, have been better if the denial were omitted of Mr. Lea's great learning, which is an honor to the American intellect in the eyes of the world; and certainly Fr. Lépicier is altogether astray in supposing that Mr. Lea has any wish to justify the Anglican article concerning Indulgences. From Mr. Lea's standpoint, Anglicanism is scarcely less false and pernicious than Catholicism. The severity, however, is perfectly just with which he speaks of Mr. Lea's anti-Catholic (or rather anti-Christian) prejudices, which deprive him of the power, so invaluable to the historian, of entering dramatically into the ideas, principles, motives, and spirit that have created Catholic institutions and laws. Fr. Lépicier's views on Development are chiefly noticeable for his recognition of the analogy between organic and ecclesiastical evolution. His views on Plenary Indulgences will be as useful as it is (in our opinion) true.

M. J. RYAN.

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**Folia Fugitiva. Leaves from the Logbook of St. Erconwald's Deanery, Essex.** Edited by Rev. W. H. Cologan. Benziger Bros. 1907. Pp. xii-420.

This volume contains a number of very readable papers, highly creditable to the priests of St. Erconwald's Deanery. But an American naturally turns first to the paper on "Americanism," and is gratified to find a tribute to the loyalty and devotion of all American Catholics to the Holy See.

M. J. RYAN.

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**The Unseen World.** An Exposition of Catholic Theology in its Relation to Modern Spiritism. By Rev. A. M. Lépicier, O. S. M., Professor of Divinity in the College of the Propaganda, Rome. Benziger Bros. 1906. Pp. 284.

**Hypnotism and Spiritism.** A Critical and Medical Study. By Dr. J. Lapponi. Translated by Mrs. Philip Gibbs. Longmans, New York. 1907. Pp. xi + 273.

Two hundred and forty years ago, Reginald Glanville, one of the most active advocates of the experimental science, then a novelty, urged upon men of science the duty of recognizing the reality of spiritual phenomena and witchcraft.<sup>1</sup> The masters of experimental science in those days

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<sup>1</sup> "A blow at modern Sadducism," republished later in an enlarged form as "Sadducismus Triumphatus," described by Lecky as the ablest defense of the reality of Witchcraft.

could not be induced to notice any but physical phenomena; in our own day, the abnormal psychic phenomena indicated by the names of hypnotism and spiritualism have forced themselves upon everyone's attention; and the deep interest of the subject is indicated by the two books we notice, as well as by the lectures which are being delivered by one of the most distinguished members of the British Society for Psychical Research.

Father Lépicier's work, which is written on the *a priori* lines of the Summa, and which is as useful as any *a priori* treatment of the subject can be, expressly recognizes the distinction between hypnotic and spiritistic phenomena and the utility of hypnotism in the treatment of nervous diseases. Dr. Lapponi's work is based on observations and on facts recorded in the past as well as in the present. The translation is very well done. Dr. Lapponi's historical statements need to be carefully verified. What, for instance, is meant by his telling us that after A. D. 1750, cruel laws were enacted and severities practiced against occult arts especially in England, Switzerland, and Germany? The last trial for witchcraft in England was in 1712, and the sentence was not executed.

M. J. RYAN.

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**Stimulus Divini Amoris; that is, The Goad of Divine Love**, revised and edited by Rev. W. A. Phillipson, Washbourne, London. Benziger, New York, 1907. Pp. iii + 309.

**The Profit of Love.** Studies in altruism. By A. A. McGinley; with preface by Rev. G. Tyrrell. Longmans, New York, 1907. Pp. xiv + 291.

The beautiful mediæval book of devotion, first named, is here presented to us in the quaint English of the seventeenth century, revised so as to omit figures of speech not in accordance with modern taste. The revision and editing has been accomplished with great judgment. When the English translation was first published, in the year 1642, the Cromwellian fury against Catholicism and the Catholicization of the Church of England was bursting out in civil war; and by a singular coincidence the book has come to us in its new form, at a time when the Cromwellian attack is renewed with equal malice but not with equal success. The Catholics this time have defeated Oliver just when he thought he had stolen a triumph; and, that the nation has supported the Catholics and "Anglo-Catholics" against the Cromwellians is

chiefly due to the increased acquaintance with Catholic books of devotion.

*The Profit of Love*, which is introduced by a characteristic preface from Fr. Tyrrell, is a new book of which the greater part appeared in the admirable Catholic periodical *The Dolphin*, now unhappily defunct. The book is intended chiefly for educated women, and especially for those who are concerned in the education of boys or of girls. We seldom have read a book of as noble a tone, or of as much wisdom; and the speculations in it, though not old-fashioned, are quite "safe." We would particularly commend for its spiritual insight the chapter on "The penalties of love" (especially p. 123), and for its practical wisdom, the chapter on "The life of the perfect" (especially pp. 70, 71).

M. J. RYAN.

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**The Sins of Society.** Words spoken by Rev. Fr. D. Vaughan. Kegan Paul, London. Herder, St. Louis, 1907. Pp. xxii + 272.

These sermons which, when they were preached, created a great sensation, owing to an attempt made by non-conformist radicals to turn what was a moral censure on the "vulgar rich" into a political attack upon the aristocracy, are now accompanied by a preface intended to guard them against misrepresentation. No sensible man expects from a moral reformer a delicate sense of proportion or an exact distribution of praise and blame. And we remember that at the time of their delivery, it was shown that the smallest number of children to the family and the largest percentage of divorces in Great Britain belonged to those very non-conformist classes who were so ready to take up the cry; who do more preaching and less practice than any other section of the British people; who are always ready to reform everybody but themselves; and who think that, by reviling their own nation for the advantage of their sect (because the nation is not as vile as themselves) they acquire a character for impartiality that entitles them to revile other nations also, and particularly to meddle in the affairs of Catholic countries.<sup>1</sup>

M. J. RYAN.

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<sup>1</sup> Dr. Brownson remarks that an Englishman generally should be judged to be the contrary of the principles which he professes. The benevolent and philanthropic man talks prudence or even affects the language of cynicism. The selfish, aggressive and intolerant employ the language of the loftiest liberality and philanthropy. The history of the Non-conformists, from the days of Cromwell to the present day, furnishes much evidence for this view. The "Liberal" party has never been liberal except in the days when it was led by Mr. Gladstone, whose high church following enabled him to keep the non-conformists in their proper place.

**Sloinnte Gaedheal is Gall. Irish Names and Surnames. Part I.**

By the Rev. Patrick Woulfe. Dublin, 1906.

Father Woulfe says in the preface to this little book that its aim "is simply to supply the members of the Gaelic League with the Irish forms of their names and surnames, and to furnish a few rules which will help to secure them a correct grammatical setting." Such an excellent beginning has been made, however, in this primer that the compiler should continue his researches in this field and provide us with an exhaustive thesaurus of Irish names of persons. The work shows painstaking accuracy and the author has gone to the original sources. So far as we have been able to discover, there are no "ghost" words. In reading over the little book, we have been impressed by the arrangement of the material and by the very ingenious, though a little confusing, system of abbreviation by which the various forms of the family names are referred to this or that district of Ireland. Here and there are interesting notes on dialectic usage and what is said on the declension of names is sufficient for the purpose. An interesting addition, which we hope to see in another edition of the work, would be a chapter on the names, such as Doherty, Fahy, Moran, which have assumed different forms within and outside of Ireland according as the stress falls on one or another syllable of the word.

The author asks for additions, variations and corrections. Without going into detail, a rapid reading of the little book has suggested that another heading than "Irish Christian Names" be given to Chapter I. This heading is confusing, because many of the "Christian" names, by which the author means pronomina or given names, are native Gaelic names and, consequently, prechristian. It would add to the clearness, for many readers, if the English equivalents of the Irish names on pages 5 and 6 were given. P. 15, l. 7 from bottom, read *mBúrcach*.

To the list of authorities quoted on pp. 35, 36 might be added *inter alia* the following of more or less value: J. H. Todd, *War of the Gaedhel and the Gall*; A. Bugge, *Caithrem Cellachan Caisil*; *idem*, *On the Fomorians and the Norsemen*; H. Barber, *British Family Names*, 2nd ed., 1904, London; O'Donovan, *Battle of Magh Leana*; O'Donovan, *Battle of Magh Rath* (Ir. Arch. Soc., 1842); Flaherty, *Ogygia*; Aenghus O'Daly, *Tribes of Ireland*; an essay in Thomas Davis' works; Flannery, *For the Tongue of the Gael*, p. 60 ff.; *Proceedings of the R. I. Acad.; Polite Lit. and Antiquities*, I, ser. II, March, 1877; H. Zimmer, *Keltische Beiträge in Zeit. f. Deutsches Altertum u. D. Lit.* XXXII, 285, 301; H. Zimmer, *Sitzungsber. der Berlin. Akad.*, 1891,

pp. 302, 303, 306, 315; Nicholson, *Argyll Names of Places, passim*; a leaflet on "Irish Personal Names," published by John Owens, Dublin.

JOSEPH DUNN.

**A Smaller Social History of Ancient Ireland**, Treating of the Government, Military System, and Law; Religion, Learning, and Art; Trades, Industries, and Commerce; Manners, Customs, and Domestic Life, of the Ancient Irish People. By P. W. Joyce, LL. D. Longmans, Green and Co., 1906.

This book is an abridgment of Dr. Joyce's larger work in two stately volumes of more than thirteen hundred pages and more than three hundred illustrations, which was reviewed at length in the BULLETIN for January, 1904. What was said there in praise of the epoch-making larger *Social History* applies with equal force to the smaller work which covers the same ground but omits most of the illustrative quotations and proofs and nearly all the references to authorities. Thus a knowledge of the social condition of Ancient Ireland is brought within reach of all and this very readable and interesting account will lead many to follow it up with the author's larger work. This book is, for the general run of readers, perhaps the most valuable that has come out of Ireland in several generations, and we should like to see it find a place with the author's other works on Ireland on the shelves and in the prize-lists of schools and societies that give attention to the political and cultural history of Ireland.

We only regret that there is no index of the Irish words occurring in the text, and that more uniformity had not been followed in the spelling and pronunciation of Irish words, e. g., *kinels*, p. 30 (Older Irish spelling with an English termination); *méirge* [mair-ya], p. 64 (Modern-Irish pronunciation); *Táin Bó Quelna*, p. 66, for the current *Cuailnge* or *Cooley* (cf. p. 235).

JOSEPH DUNN.

## PONTIFICAL PROGRAM OF ECCLESIASTICAL STUDIES.

### INSTRUCTION OF THE CONGREGATION OF BISHOPS AND REGULARS TO THE BISHOPS OF ITALY REGULATING THE STUDIES IN ECCLESIASTICAL SEMINARIES.

The following important Instruction has been sent to all the Bishops of Italy in the name of the Holy See. As it represents the directions which the Holy See gives in Italy to the movement for a reformation of theological studies, it cannot but interest all our readers, especially the teachers and students in all diocesan seminaries and theological institutes.

*Illustre e Molto Rev. Monsignore come Fratello,*

La S. Congregazione dei VV. e RR., avendo avuto dal S. Padre l'incarico di riordinare i Seminari d'Italia, oltre ad aver presi a tal fine speciali provvedimenti, ha creduto opportuno di proporre un Programma generale di studi per uniformare e migliorare l'insegnamento nei Seminari medesimi.

Nell'elaborare il Programma si è preso a base dell' ordinamento degli studi la divisione dei corsi che è stata ormai introdotta in quasi tutti i Seminari, cioè in Ginnasio, Liceo, Teologia.

Per le materie d'insegnamento nel Ginnasio e nel Liceo e per la loro distribuzione, si è ritenuto doversi seguire, con le necessarie modificazioni, i programmi vigenti in Italia; e ciò non perchè siano perfetti, ma principalmente per le seguenti ragioni:

1. I programmi in vigore rappresentano innanzi alla società lo sviluppo della cultura che oggi si richiede, onde l'opinione pubblica circonda naturalmente di maggiore stima coloro che vengono istruiti secondo i medesimi; e il rifiutarli sarebbe mettere il clero, almeno secondo il giudizio di molti, al disotto dei secolari.

2. È da considerare inoltre che i nostri alunni non possono, in via ordinaria, decidersi seriamente sulla loro vocazione allo stato ecclesiastico, se non quando sono giunti a una età più matura: sembra quindi utile di ordinare gli studi in modo che gli alunni possano trovarsi in grado di fornirsi de' titoli legali, e con ciò esser più liberi nella scelta dello stato. Senza dire poi, che detti titoli, anzichè nuocere, saranno giovevoli anche a quelli che Dio si degnerà di chiamare alla vita sacerdotale.

Una saggia e accorta direzione impedirà facilmente, o attenuerà di molto, gl'inconvenienti che potrebbero nascere del caso di alunni che tentassero di rimanere in Seminario, dopo il Ginnasio, al solo scopo di conseguire la licenza liceale.

Finalmente il programma del Liceo non aggiunge alle materie che debbono far parte della Filosofia nei Seminari, se non la continuazione dello studio delle Lettere e della Storia, studio che è necessarissimo anche agli alunni del Santuario, per riuscire *instructi ad omne opus bonum*.

Si è stimato conveniente di premettere un anno di Propedeutica alla Teologia, sia per completare l'insegnamento della Filosofia, sia per esporre alcune materie che non troverebbero facilmente luogo nel corso teologico; ma da questo anno si portà ottenere la dispensa della S. C. dei VV. e RR. quando venga dimostrato che nel Liceo si è provveduto per una adeguata preparazione alla Teologia.

Per gli studi teologici sono determinate le materie necessarie a renderli completi, e che nondimeno possano comodamente svolgersi in quattro anni.

Si propone poi qualche esempio d'orario che potrà servir di guida ai Perfetti degli Studi.

Tale è il programma che, debitamente approvato dalla suprema autorità del S. Padre, mi prego di rimettere alla S. V. con la preghiera di far sì, che nel prossimo anno scolastico, il medesimo entri pienamente in vigore per i corsi di studi stabiliti in codesto V. Seminario.

La S. V. è pregata ancora di riferire a questa S. C. circa l'ordinamento scolastico di codesto V. Seminario, come pure di trasmettere l'elenco degl'insegnanti e la lista dei libri di testo adottati.

Nutro ferma fiducia che, grazie alle cure diligenti della S. V., sarà assicurata l'esatta osservanza del programma, la quale contribuirà efficacemente a perfezionare la cultura del clero, ponendolo in grado di compiere, con maggior frutto per le anime, la sua alta missione.

Augurandole dal Signore ogni bene, con riverente stima mi prego di confermarmi.

Roma, 10 Maggio 1907.

Come Fratello

D. CARD. FERRATA, *Prefetto.*

F. Giustini, *Segretario.*

## PROGRAMMA GENERALE DI STUDI

I. — *Divisione del Corso di studi.*

Il Corso di studi in tutti i Seminari d'Italia si divide in Ginnasio, Liceo e Teologia.

II. — *Ginnasio.*

- a) Nessuno sarà ascritto alle classi ginnasiali se non presenti il certificato che ne dimostri l'idoneità, per aver compiuto regolarmente le classi precedenti, o non ne superi il relativo esame.
- b) Il Ginnasio avrà un corso di cinque anni, diviso in cinque classi, nelle quali s'insegnano le materie dei programmi vigenti, seguendo anche la distribuzione delle ore, in modo però che, da una parte, si dia una certa preferenza alla lingua latina in tutte le classi, e dall'altra, si mettano gli alunni in grado di prendere la licenza ginnasiale.
- c) Si assegnerà almeno un'ora per settimana in ogni classe per l'insegnamento catechistico.

III. — *Liceo.*

- a) Nessuno sia ammesso al Liceo che non abbia regolarmente compiuto le classi ginnasiali, superandone gli esami.
- b) Il Liceo sarà diviso in tre classi corrispondenti a tre anni di studio, le quali per le materie e per le ore d'insegnamento si adatteranno ai programmi vigenti, in modo che gli alunni possano prendere la licenza liceale, e d'altra parte si dia più ampio sviluppo alla sana filosofia.
- c) Si dovrà assegnare almeno un' ora per settimana al l'insegnamento della religione.

IV. — *Anno preparatorio alla Teologia.*

- a) In questo corso, oltre a rendere più profonda la conoscenza della filosofia, si studieranno speciali materie, le quali potranno essere quelle indicate nell' esempio d' orario che si trova in calce di questo programma (*Quadro A*).
- b) Nei Seminari dove sarà stabilito questo speciale anno di Pro-pedeutica, lo studio della filosofia nei tre anni di Liceo dovrà comprendere: psicologia, logica e metafisica generale, etica.

c) Dove si ottenessa dispensa da quest'anno, nei tre anni di Liceo, per i chierici aspiranti al sacerdozio, oltre le materie stabilite nei programmi, si dovranno assegnare almeno due ore di più per settimana fosse anche nel giovedì per compire lo studio della filosofia, specialmente di quelle parti che sono necessarie per una adeguata preparazione agli studi teologici.

V. — *Teologia.*

a) La Teologia avrà un corso di quattro anni diviso in quattro classi, con un orario regolare di quattro ore d'insegnamento al giorno.

b) Esso comprenderà le materie seguenti: Luoghi teologici — Introduzione generale e speciale alla S. Scrittura — Esegesi biblica — Teologia dogmatica e sacramentaria — Teologia morale e pastorale — Istituzioni di diritto Canonico — Storia ecclesiastica — Lingua ebraica — Lingua greca — Archeologia ed Arte Sacra — S. Eloquenza e Patristica — S. Liturgia.

VI. — *Disposizioni generali.*

a) Perchè tale programma sia convenientemente eseguito, ogni Seminario abbia un Prefetto degli Studi, eletto dal Vescovo.

b) Al Prefetto spetterà, sempre sotto la dipendenza del Vescovo, la preparazione degli schemi per i professori, la compilazione del Calendario e degli Orari scolastici.

c) Egli — sentito anche il parere de'Professori, che dovrà chiamare a consiglio ogni mese e con più frequenza se lo giudicherà necessario — adatterà al bisogno e anche modificherà i programmi vigenti, distribuirà le ore d'insegnamento de'programmi medesimi, in modo che, salva la sostanza e la preparazione adeguata agli esami di licenza, si possa dare maggior tempo a materie di più grande importanza rispetto al fine de'Seminari, come si è già osservato per il latino nel Ginnasio e per la Filosofia nel Liceo.

d) L'anno scolastico durerà non meno di nove mesi.

e) Il Prefetto degli Studi, con il Consiglio de'Professori, disporrà che alla fine dell'anno si facciano regolari e severi esami di tutte le materie, per la promozione alle classi superiori, fissandone il voto necessario per ottenere la idoneità.

f) Sarà stabilita una sessione per gli esami di riparazione.

g) Le singole materie negli studi liceali e teologici saranno affidate a distinti Professori, i quali potranno, in via eccezionale, essere incaricati dell'insegnamento di qualche materia affine. Si dovrà sempre però evitare ad ogni costo l'inconveniente che una stessa persona abbia troppe ore di insegnamento, con danno evidente degli alunni.

*h)* Nello svolgimento della propria materia, ciascun Professore adotterà un testo, che spiegherà in modo da poter esaurire dentro l'anno, proporzionalmente e per intero, il programma.

*i)* Per il Ginnasio ed il Liceo, dovendo seguirsi i programmi vigenti, i libri di testo saranno scelti a norma dei programmi medesimi, avuto naturalmente riguardo all'indole e allo scopo dei Seminari.

*k)* Per la Filosofia e la Teologia il testo sarà proposto dal Consiglio dei Professori, e sottomesso all'approvazione del Vescovo.

*Nota.* — Nei Seminari centrali e interdiocesani, i diritti dell'Ordinario spettano al Collegio dei Vescovi cointeressati.

*Vidimus et adprobavimus, Venerabilibus fratribus Episcopis fidelem  
observantiam enixe commendantes.*

Die v Maii, festo S. Pii V, anno MCMVII.

PIUS PP. X

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QUADRO A.

*Esempio d'Orario per la Classe preparatoria alla Teologia.*

1 <sup>a</sup> Ora — Tutti i giorni — <i>De vera Religione.</i>
2 <sup>a</sup> Ora { Lunedì, Mercoledì, Venerdì — <i>Propedeutica alla Storia Ecc.</i>
{ Martedì, Sabato — <i>Greco Biblico.</i>
3 <sup>a</sup> Ora { Lunedì, Mercoledì, Venerdì — <i>Teodicea.</i>
{ Martedì, Sabato — <i>Diritto Naturale.</i>
4 <sup>a</sup> Ora { Lunedì, Mercoledì, Venerdì — <i>Cosmologia.</i>
{ Martedì, Sabato — <i>Storia della Filosofia.</i>

QUADRO B.

*Esempio d'Orario per la Teologia.*

Lunedì.

1 <sup>a</sup> Ora — <i>Luoghi Teologici</i> — I <sup>o</sup> anno.
" — <i>Teologia Morale</i> — II <sup>o</sup> , III <sup>o</sup> e IV <sup>o</sup> anno.
2 <sup>a</sup> Ora — <i>Dogmatica</i> — II <sup>o</sup> , III <sup>o</sup> e IV <sup>o</sup> anno.
" — <i>Morale, De actibus Hum., Conscientia, Legibus</i> — I <sup>o</sup> anno.
3 <sup>a</sup> Ora — <i>Lingua Ebraica o Greca, Introd. Gen. alla S. Scrittura</i> — I <sup>o</sup> e II <sup>o</sup> anno.
" — <i>Istituzioni Canoniche</i> — III <sup>o</sup> e IV <sup>o</sup> anno.
4 <sup>a</sup> Ora — <i>Storia Ecclesiastica</i> — Tutti gli anni.

Martedì.

1<sup>a</sup> Ora — *Lingua Ebraica o Greca, Introd. alla S. S.* — I<sup>o</sup> e II<sup>o</sup> anno.  
" — *Istituzioni Canoniche* — III<sup>o</sup> e IV<sup>o</sup> anno.  
2<sup>a</sup> Ora — *Esegesi Biblica* — Tutti gli anni.  
3<sup>a</sup> Ora — *Archeologia ed Arte Sacra* — Tutti gli anni.  
4<sup>a</sup> Ora — *Storia ecclesiastica* — Tutti gli anni.

Mercoledì.

1<sup>a</sup>, 2<sup>a</sup>, 3<sup>a</sup> Ora — Come il Lunedì.  
4<sup>a</sup> Ora — *Esegesi Biblica* — Tutti gli anni.

Venerdì.

1<sup>a</sup>, 2<sup>a</sup>, 3<sup>a</sup>, 4<sup>a</sup> Ora — Come il Lunedì.

Sabato.

1<sup>a</sup> e 2<sup>a</sup> Ora — Come il Lunedì.  
3<sup>a</sup> Ora — *Eloquenza Sacra, Patristica* — Tutti gli anni.  
4<sup>a</sup> Ora — *Sacra Liturgia* — Tutti gli anni.

*N. B.* — Pel I<sup>o</sup> e II<sup>o</sup> anno è segnata la lingua Ebraica o Greca, perchè il Professore, alternativamente, in un anno insegnerà l'Ebraico e l'Introduzione al Vecchio Testamento, nell' altro insegnerà il Greco e l'Introduzione al Nuovo Testamento.

QUADRO C.

*Teologia.*

Con l'orario precedente si avranno per ogni settimana.

Pel I<sup>o</sup> anno.

4 Ore di *Lingua Ebraica o Greca e Introd. alla S. S.*  
2 Ore di *Esegesi Biblica.*  
4 Ore di *Luoghi Teologici.*  
4 Ore di *Trattati Fondamentali della Teologia Morale.*  
3 Ore di *Storia ecclesiastica.*  
1 Ora di *Archeologia e Arte Sacra.*  
1 Ora di *Eloquenza Sacra e Patristica.*  
1 Ora di *Sacra Liturgia.*

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Totale 20 Ore.

Pel II° anno.

- 4 Ore di *Lingua Ebraica o Greca e Introd. alla S. S.*
- 4 Ore di *Morale.*
- 2 Ore di *Esegesi Biblica.*
- 4 Ore di *Dogmatica.*
- 3 Ore di *Storia ecclesiastica.*
- 1 Ora di *Archeologia e Arte Sacra.*
- 1 Ora di *Eloquenza Sacra e Patristica.*
- 1 Ora di *Sacra Liturgia.*

Totale 20 Ore.

Pel III° e IV° anno.

- 4 Ore di *Morale e Pastorale.*
- 4 Ore di *Dogmatica.*
- 4 Ore di *Istituzioni Canoniche.*
- 3 Ore di *Storia ecclesiastica.*
- 2 Ore di *Esegesi Biblica.*
- 1 Ora di *Archeologia e Arte Sacra.*
- 1 Ora di *Eloquenza Sacra e Patristica.*
- 1 Ora di *Sacra Liturgia.*

Totale 20 Ore.

[TRANSLATION.]

*Your Lordship,*

The Congregation of Bishops and Regulars, having been charged by the Holy Father to organize the Seminaries of Italy, has not only taken special measures to this end, but has deemed it well to propose a general Programme of Studies in order to unify and improve the teaching in the said Seminaries.

In elaborating the Programme it has been decided to take as the basis of the order of studies the division of the courses which has been already introduced into nearly all the seminaries, namely Gymnasium, Lyceum and Theology.

For the subjects of the courses in the Gymnasium and the Lyceum and for their distribution it has been considered necessary to follow, with the necessary modifications, the programmes in general use in Italy, not because these are perfect, but principally for the following reasons:

1. The programmes in use represent in the eyes of society the development of culture which is required to-day, and as a result public opinion holds in higher esteem those who have been educated according to them, and to reject them would be to put the clergy, at least in the eyes of many, in a position of inferiority to laymen.

2. It is also to be considered that our students cannot as a rule seriously decide whether they have a vocation to the ecclesiastical state until they have reached a certain age; hence it seems well to regulate the studies in such a way that they may be able to provide themselves with the diplomas required by law, and be thus rendered more free in their choice of a state of life. It is not necessary to say that these diplomas will help rather than hurt even those whom God may be pleased to call to the priesthood.

A wise and prudent superintendence will easily prevent, or will at least greatly mitigate the disadvantages arising from cases of students endeavoring to remain in the Seminaries after the Gymnasium for the sole purpose of obtaining the Lyceal licentiate.

Finally the programme of the Lyceum adds nothing to the matters which should form part of the Philosophy course in the Seminaries, except the continuation of the study of Letters and History, a study which is most necessary also for the students of the sanctuary in order that they may be *instructi ad omne opus bonum*.

It has been deemed well to prepare for the Theology Course by a year of Propedeutics, in order to complete the course of Philosophy and to deal with some matters which could not well find a place during the course of Theology; but a dispensation may be had from this year from the Sacred Congregation of Bishops and Regulars when it is shown that during the Lyceum adequate preparation has been made for the course of Theology.

For the theological studies rules are given defining the matters necessary to render this course complete and yet capable of being conveniently treated in four years.

Finally a time-table is proposed which may serve as a guide to Prefects of Studies.

Such is the Programme, duly approved by the Supreme Authority of the Holy Father, which I have the honor to communicate to Your Lordship, begging you to provide that it be put in force in the curriculum of your seminary during the next scholastic year.

Your Lordship is also requested to report to this Sacred Congregation the scholastic regulations of your seminary and also to forward the roll of professors and the list of text-books employed.

I cherish the firm hope that, thanks to the diligent care of Your

Lordship, the exact observance of the Programme will be ensured, for this will contribute efficaciously to perfect the culture of the clergy and enable them, with greater fruit for souls, to fulfil their lofty mission.

D. Card. FERRATA, *Prefect.*

F. GIUSTINI, *Secretary.*

*I. — Division of the Course of Studies.*

The course of studies in all the Seminaries of Italy is divided into Gymnasium, Lyceum, and Theology.

*II. — Gymnasium.*

*a)* No student shall be admitted to the classes of the Gymnasium unless he present a certificate of fitness, showing that he has regularly completed the preceding classes, and pass the entrance examination.

*b)* The course of the Gymnasium shall be one of five years divided into five classes, during which shall be taught the matters of the programmes in general use, and the same table-time shall be followed, but in such a way as to give a certain preference to Latin in all the classes while at the same time qualifying the students to pass the examination of the Gymnasial licentiate.

*c)* At least one hour a week shall be assigned in every class for catechetical instruction.

*III. — Lyceum.*

*a)* No student shall be admitted to the Lyceum unless he have regularly gone through the classes of the Gymnasium and passed the examinations.

*b)* The Lyceum shall be divided into three classes, corresponding with the three years of the course, and these classes shall correspond both with regard to the subjects and to the time-tables with the programmes in general use, in such a way that the students shall be prepared to pass the Lyceal licentiate and at the same time a more ample development be given to sound philosophy. (See IV, *b* and *c*).

*c)* At least one hour a week shall be assigned for religious instruction.

*IV. — Year of Preparation for Theology.*

*a)* In this course the students besides acquiring a more profound knowledge of philosophy, shall study other matters, which may be those indicated in the time-table appended, under *Section A*.

b) In the Seminaries where this year of Propedeutics shall be established the study of philosophy in the three years of the Lyceum shall embrace psychology, logic, general metaphysics, ethics.

c) Where a dispensation for this year has been obtained, clerics aspiring to the priesthood shall during the three years of the Lyceum, in addition to the matters contained in the Programme, have assigned to them at least two hours a week, if necessary even on Thursdays, for the completion of the study of philosophy, and especially of those parts of philosophy which are necessary for an adequate preparation for theological studies.

*V. — Theology.*

a) The course of Theology shall be one of four years, divided into four classes, with a regular time-table of four hours a day of teaching.

b) It shall embrace the following matters: Loci theologici, General and Particular Introduction to the Sacred Scripture, Biblical Exegesis, Dogmatic Theology and the Sacraments, Moral and Pastoral Theology, Institutions of Canon Law, Ecclesiastical History, Hebrew, Greek, Sacred Archeology and Art, Sacred Eloquence and Patrology, Liturgy.

*VI. — General Regulations.*

a) In order that this Programme may be properly carried out every Seminary shall have a Prefect of Studies, who is to be elected by the Bishop.

b) To the Prefect, always under the superintendence of the Bishop, shall appertain the preparation of the course of lectures for the Professors, the compilation of the Calendar and of the scholastic time-tables.

c) After having consulted with the Professors, whom he is to assemble in council every month and more frequently should he judge it necessary, the Prefect of Studies shall apply or even modify the programme in general use, arrange the hours of teaching according to these programmes in such a way as to observe the substance of them and leave them adequate for the examinations of the licentiate, while at the same time allowing more time for matters of greater importance for the scope of the Seminaries, as has been above observed for Latin in the Gymnasium and Philosophy in the Lyceum.

d) The scholastic year shall last for not less than nine months.

e) The Prefect of Studies with the Board of Professors shall arrange that at the end of the year searching examinations be held regularly in all the matters, for promotion to the higher classes, and decide on the number of votes required for a pass.

*f)* A session for supplementary examinations shall be established for those who have failed to pass in the first examination.

*g)* The different matters in the Lyceal and Theological courses shall be entrusted to good Professors, who may also, by way of exception, be charged with teaching some branch kindred to their own. But in all cases care must be taken that no Professor be burdened with too many hours of teaching, to the evident loss of the students.

*h)* Each Professor in treating his subject shall employ a text-book, which he shall explain in such a way as to complete the annual course marked out in the Programme.

*i)* For the Gymnasium and the Lyceum, as the programmes in general use are to be followed, the text-books shall be selected in conformity with these programmes, due regard of course being paid to the nature and scope of the Seminaries.

*k)* For Philosophy and Theology the text-book shall be proposed by the Board of Professors, and submitted for the approval of the Bishop.

NOTE.—In the central and interdiocesan seminaries the rights of the Ordinary belong to the body of Bishops interested.

*We have seen and approved, warmly commending to Our Venerable Brothers the Bishops the faithful observance of the above.*

*May 5, Feast of St. Pius V, Anno MCMVII.*

PIUS X POPE.

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## APPENDIX.

### SECTION A. A TIME-TABLE FOR THE CLASS OF PREPARATION FOR THEOLOGY.

First hour.—Every day: “*De vera religione.*”

Second hour.—Monday, Wednesday and Friday: “*Propedeutics to Ecclesiastical History;*” Tuesday and Saturday: “*Biblical Greek.*”

Third hour.—Monday, Wednesday and Friday: “*Theodicea;*” Tuesday and Saturday: “*Natural Law.*”

Fourth hour.—Monday, Wednesday and Friday: “*Cosmology;*” Tuesday and Saturday: “*History of Philosophy.*”

### SECTION B. A TIME-TABLE FOR THEOLOGY.

*Monday, first hour.*—First year: “*Loci Theologici;*” second, third and fourth year: “*Moral Theology.*”

Second hour.—Second, third and fourth year: "Dogma;" first year: "Moral, De actibus humanis, Conscientia, Legibus."

Third hour.—First and second year: "Hebrew or Greek, Introduction to the Sacred Scriptures;" third and fourth year: "Institutions of Canon Law."

Fourth hour, for all years: "Hebrew or Greek, Introduction to Ecclesiastical history."

*Tuesday*, first hour.—First and second year: "The Sacred Scriptures;" third and fourth year: "Institutions of Canon Law."

Second hour, all four years: "Biblical Exegesis."

Third hour, all four years: "Sacred Archæology and Art."

Fourth hour, all four years: "Ecclesiastical History."

*Wednesday*, first, second and third hour as on Monday.

Fourth hour, all four years: "Biblical Exegesis."

*Friday*, as on Monday.

*Saturday*, first and second hour, as on Monday.

Third hour, all four years: "Sacred Eloquence, Patrology."

Fourth hour, all four years: "Sacred Liturgy."

### SECTION C. THEOLOGY.

With the foregoing time-table, the plan of lectures works out as follows:

For the first year: four hours of "Hebrew or Greek, and Introduction to the Sacred Scriptures;" two hours of "Biblical Exegesis;" four hours of "Loci Theologici;" four hours of "Fundamental treatises of Moral Theology;" three hours of "Ecclesiastical History;" one hour of "Sacred Archæology and Art;" one hour of "Sacred Eloquence and Patrology;" one hour of "Sacred Liturgy." Total, twenty hours.

For the second year: Four hours of "Hebrew or Greek and Introduction to the Sacred Scriptures;" four hours of "Moral;" two hours of "Biblical Exegesis;" four hours of "Dogma;" three hours of "Ecclesiastical History;" one hour of "Sacred Archæology and Art;" one hour of "Sacred Eloquence and Patrology;" one hour of "Sacred Liturgy." Total, twenty hours.

For the third and fourth years: four hours of "Moral and Pastoral Theology;" four hours of "Institutions of Canon Law;" three hours of "Ecclesiastical History;" two hours of "Biblical Exegesis;" one hour of "Sacred Archæology and Art;" one hour of "Sacred Eloquence and Patrology;" one hour of "Sacred Liturgy." Total, twenty hours.

## UNIVERSITY CHRONICLE.

**Vacation Notes.**—At the Convention of the Catholic Educational Association, held in Milwaukee July 9-11, the Right Rev. Rector of the University, President of the Association, presided at the General Meetings, and gave the address of welcome to the delegates. In the Seminary Department Rev. Dr. Shahan read a paper on Latin in Our Seminaries. Rev. Drs. Pace, Shields, Melody and Turner took part in the discussions in the College and School departments. The Right Rev. Rector of the University was re-elected President of the Association, and His Eminence Cardinal Gibbons was elected Honorary President.—Dr. Bolling is spending the summer months in Berlin, preparing an edition of the *Atharva-Veda*.—Dr. Dunn lectured at the Catholic Summer School, Cliff Haven, N. Y., on the Poetry of the Ancient Irish.

**The Knights of Columbus and the Catholic University.**—The *Columbiad*, the official publication of the Knights of Columbus, announces that at the recent annual meeting of the Supreme Council of the Order favorable action was taken on the motion to undertake the raising of a fund of \$500,000 for the Catholic University. The details of this generous action will be announced later, when the various local Councils to which the matter has been referred will have been heard from.

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